HOW THE PRAYER BOOK CAME TO US

GERTRUDE HOLLIS

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HOW THE PRAYER BOOK CAME TO US

A HISTORY FOR YOUNG PEOPLE

BY

GERTRUDE HOLLIS

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NOTE.

The Prayer Book controversy has at least shown us the need for the careful instruction of the children of the Church of England in the history of the Book of Common Prayer. It is hoped that this history may help to provide material for such instruction.

GERTRUDE HOLLIS.

Northampton, September, 1913

PART I.

THE PRIMITIVE CHURCH.

CHAPTER I.

INTRODUCTION.

The Story of the Prayer Book.

Most boys and girls of the Church of England have a Prayer Book of their own which they take to Church with them and use at home, but I do not think many of them have the least idea what a wonderful Book it is nor what a fascinating and interesting history it has.

I want to try in this book to tell you the story of our Prayer Book because it is most important that you young Church people should know how it came to us. When you know something about its long history you will understand the Services and all that is said and done in your Parish Church much better.

It is specially important at this particular time that you should learn how we got the Prayer Book we have been using all our lives, because it is possible that before you are much older, you will find that the Church has a new Prayer Book. That is not settled yet. The Bishops and the Councils of the Church are consulting about it and it is a very serious question, which can not be settled in a short time. The Bishops have been working at it for more than twenty-five years already.

But when the Church has the new Book it will still be the old Book re-arranged and made better. The new Prayer Book will only be another chapter added to the history of the old one.

You belong to the Church just as much as grown-up people do and the Prayer Book belongs to you quite as much as to the Bishops and Clergy and the grown-up people. Two of the greatest Services in it are chiefly intended for young people, one for little babies—Holy Baptism—and the other for boys and girls—Confirmation. The Holy Communion Service is for children

as well as for grown-up people. Every boy and girl in the English Church has as much right to be present at all the public Services as the Archbishop of Canterbury himself, so they ought to know as much as possible about the Book in which those Services are contained.

The Length of the Story.

We shall have to go back for hundreds of years to reach the beginning of the Prayer Book history; it is such an old, old Book. Parts of it—many of the Lessons and the Psalms—are older than the New Testament and have been used in the worship of God for more than 3,000 years.

We shall have to think about people who lived thousands of miles away from England, in Palestine, Asia Minor and Egypt; some nearer, in Greece, Italy, Germany and France, and some in Ireland and Scotland. They belonged to different races and they lived at different times. They spoke different languages, Hebrew, Greek, Latin, German, French, Gaelic and others, but they all helped to give us the Book of Common Prayer.

Before we begin to think about this long history let us try to see what makes the Prayer Book so wonderful and so precious. I think there are several questions which thoughtful boys and girls sometimes ask about this :—

1. Who wrote it?
2. Which is the oldest part in it?
3. Why should Church people have a Prayer Book at all?

Who Wrote it?

This is the first question we ask about any book in which we are interested; we always want to know "Who is the Author?"

No one can fully answer that question about the Prayer Book because a great deal of it was written so

very long ago that the authors' names are quite unknown. Other parts were written by people whose names we do know and even those would make a very long procession if we could see them. And that procession—is it not a wonderful thought?—would be led by our Lord Jesus Christ Himself, for He was the Author of the Lord's Prayer and of the most important words in the Services for Holy Baptism and Holy Communion.

Which is the Oldest Part of the Prayer Book?

The Jewish part of the Prayer Book is the most ancient. The Psalms and the Old Testament Lessons were used in the public worship of God long before there was a Christian Church at all, long before our Lord Jesus Christ came on earth.

Some of the Psalms may have been written by King David and the "choirmasters" in the first Temple built by King Solomon at Jerusalem; others were sung by the Jews in the Second Temple when they went back to their own land after their long exile in Babylon. They had special Psalms for every day in the week and for the fasts and festivals just as we have now. Some scholars have thought that the 90th Psalm—the Psalm sung in the Burial Service—was written by Moses.

All the Old Testament Lessons were written down more than 2,000, perhaps some of them more than 3,000, years ago, and they had been handed down by word of mouth for hundreds of years before that. The fathers had told them to their children who told them again to *their* children, until the time came when men had learnt to write books. Then the stories were gathered together into the thirty-nine books that we call the "Old Testament."

Parts of the Old Testament Books, especially the five Books of Moses and the Prophets, were read at the Services in the Jewish synagogues. Other books were read on their great fasts and festivals. The

Christian Church continued the custom; the Old Testament Lessons formed part of the Services from the very first.

This little table will help you to remember which parts of our Prayer Book were used in the Jewish Church before our Lord Jesus Christ was born at Bethlehem and have been continued by the Christian Church ever since :—

1. The Lessons from the Old Testament and from the Books of the Apocrypha.
2. The Psalms.
3. The Ten Commandments.
4. Part of the special Service used on Ash Wednesday.
5. The Epistles for Monday and Tuesday in Holy Week, for the Annunciation and Purification of the Blessed Virgin Mary, for the Nativity of S. John the Baptist, and for Ash Wednesday.
6. Three of the Offertory Sentences.

Now perhaps you will like to ask which is the oldest *Christian* part of the Prayer Book.

Part of the greatest of all the prayers in it—the Consecration Prayer in the Holy Communion Service —and the words that are used when anyone is baptised and the prayer that forms part of *every* Service —the Lord's Prayer—were, as we have seen, given to us by our Lord Jesus Christ Himself while He was on earth and have been used by the Christian Church from the beginning.

The Holy Communion Service is *by far* the oldest Service in the Prayer Book; for long after our Lord went back to Heaven, it was the only Service of the Church. Some parts of it such as the Hymn "Holy, Holy, Holy, Lord God of Hosts," and the words "Lift up your hearts"—"We lift them up unto the Lord," have been used by Christians when the Blessed Sacrament has been celebrated from the very first. The other great Communion Hymn—"Glory be to God on high, and in earth peace, goodwill towards

men" is also very old, but it was first used as a morning Hymn, not as part of the Communion Service.

Why should Church people have a Prayer Book at all?

We know that God hears our prayers when we use our own simple words. We know He listens with just the same love to a little child saying "God bless Daddy and Mummie" as He does to a Bishop when he says the most solemn prayers of the Church, so why do we want what are called "forms of prayer" which are used over and over again and said by hundreds of people altogether?

I think we can understand why if we think a little about it.

First of all—it is the duty of Christian Church-people to pray for everyone in the world. If the priest in Church only said prayers in his own words he could not possibly always remember everyone, neither could the congregation. But when they use the Prayer Book Services *no one in the whole world is left out.*

Take your Prayer Book and look in the Communion Service for the prayer for "Christ's Church militant here in earth." See how that wonderful prayer gets wider and wider all through, taking in more and more people until everyone is included.

First we pray for the Holy Catholic Church—that is the Greek, the Roman, the Coptic Church in Egypt, and the English Church, all Christian *Church* people everywhere, in Europe, Asia, Africa, America and Australia. Then we pray for "all that do confess Thy Holy Name"; that takes in *all* Christian Nonconformists everywhere.

"All Christian Kings, Princes and Governors"—what a number of people come into that prayer. Not only such great rulers as our own King George and the other European kings, the President of France and the United States, but such people as the black Chris-

tian king of Uganda and the Christian Eskimo chief far up among the Greenland snows.

"All Bishops and Curates" does not mean our own English Church clergy only but the Greek and Roman and Coptic clergy too, the missionaries who go out to preach the Gospel in foreign lands and the native clergy in those lands.

"To all Thy people give Thy heavenly grace"—what countless multitudes are reached by that prayer—the white, black, red and yellow nations of the world.

Then think what "all who are in trouble, sorrow, need, sickness, or any other adversity" means—the sufferers everywhere, in hospitals and asylums; the blind, deaf and dumb, crippled and paralysed people; the mourners; the poor and out of work; the lonely and the sad, in every country in the world. There must be millions of them and not one is left out when the Prayer Book Service for Holy Communion is used or when the Litany is said.

The end of the prayer is wider still; it goes to the happy land of Paradise when we remember and thank God for "all those who have departed this life in His faith and fear"—all those who have ever tried to serve Him since the world began, however little they knew about Him, all the great Saints, and all our own dear friends who are with Him there.

There is another reason why a Book of Common Prayer—an *old* Book as the Prayer Book is—is so precious to Church people. It is a wonderful help to remember what countless people through all the centuries have found its Services a help and comfort and what multitudes are saying the prayers with us now. "Common" Prayer—that is, "for all people praying together"; we could never give that name to prayers made up by the priest as he said them.

The Communion Service, for instance, as we shall see in our next chapter, has prayers in it that go back to the time of the Apostles, prayers that the early

Christians said when they were having their secret Communions deep down in the catacombs; that the martyrs repeated before they were thrown to the lions or burnt alive; that the first missionaries taught the half-savage Britons; that were in all the old Latin Service Books and in all the English Prayer Books, that are being said somewhere in the world at every hour of the day and night, in more than a hundred different languages. The Lord's Prayer is said now in more than five hundred different languages.

You must not think that our English Book of Common Prayer is the only Prayer Book of the Church. The Greek and Roman parts of the Church have their own Prayer Books. There are Irish and Scotch and American Prayer Books, which are different in some ways from our own. In many lands where the Church has not yet a Prayer Book of its own, the translations of the English Book are used. In Japan, for instance, the "Nippon Sei Kokwai"—the "Holy Catholic Church of Japan"—uses the Services of our Prayer Book in the Japanese language, because it has not yet drawn up a Prayer Book of its own.

In *all* branches of the Catholic Church, no matter what the country or the language may be, no matter what Prayer Book they use, a great deal of the Communion Service is the same. This could never have been if the Church had not had "forms of prayer," if she had never had Prayer Books.

CHAPTER II.

THE PRIMITIVE CHURCH.

THE PRIMITIVE CHURCH.

THE history of our Prayer Book Services began in the time of the Apostles after our Lord Jesus Christ ascended into Heaven. For the six hundred years that followed the Day of Pentecost the Church is called the "primitive Church"—"primitive" means "first" or "early."

During those six hundred years the Holy Communion was being celebrated, people were being baptised and confirmed, and the Church was spreading into many parts of Palestine, Syria, Asia Minor, Egypt, Greece, Italy and North Africa, and so on to France, Ireland, Scotland and England. First of all, then, we want to know what the Church Services were like, what kind of Prayer Books were used in the Primitive Church during those six hundred years.

THE EARLY WRITERS.

Many great writers, some heathen, some Christian, lived in those early times and wrote books either in Greek or in Latin, which we still possess and from which we can learn what the Christian Services were like. For the first three hundred years we are told only a little about how the early Christians worshipped and what prayers they used.

You see, those who believed on Jesus Christ and would not worship the heathen Greek and Latin gods, were being constantly persecuted. During those years there were ten great persecutions when it often meant death to be a Christian and the Church was obliged to worship in secret: the "noble army of martyrs" grew very fast. But after the year 313 A.D., when the

Roman Emperor Constantine stopped the persecutions, allowed the Christians to build Churches and worship God freely, later on becoming a Christian himself, we know a great deal.

During the Persecutions.

Let us think of the sad time first. We learn a little about the Christian Services from the New Testament. S. Luke says (Acts ii. 42, 47) that the Christians went on attending the Jewish Services in the Temple and also "steadfastly" kept to the teaching of the Apostles, and to "the breaking of the bread" and to "the prayers."

S. Paul says (1 Corinthians xi.) that the Holy Communion was celebrated in the way that Jesus Christ had commanded, and tells us how that was. He also says in other places that men were allowed to preach in turn but women might not speak in Church, that there was an Offertory every Sunday, and that everything was to be done in reverent order. He tells us, too, that his letters (the New Testament Epistles) were sent round to the Christian Churches and read at the Services and after a thanksgiving, he says, the people took their part by saying "Amen" (1 Cor. xiv. 16).

Pliny.

The first description of Church Services after the New Testament times is found in a letter written, not by a Christian, but by a heathen, named Pliny. He was the governor of a country in Asia Minor called Bithynia, under the Roman Emperor Trajan; the letter was written about the year 104 A.D. It is possible that S. John was still alive when this letter was written; he is said to have been over a hundred years old when he died.

Pliny wrote to tell the Emperor that he found so many Christians in Bithynia that the sacrifices to the gods were quite neglected and people did not buy offerings for them in the markets. In his letter he said that they used to meet before it was light in the morn-

ing and sing a hymn to Jesus Christ as their God, that they took a solemn vow not to steal or commit adultery or tell lies, and then went home. Later in the day they came together "to share a common meal of innocent food."

Trajan was not so cruel as some of the other Emperors. He answered Pliny's question about what he was to do with the Christians by telling him that he need not *search* for them, but if any were brought before him, they were to be punished.

You must remember that there were no *written* Prayer Books in Pliny's time nor for long afterwards; the baptised Christians learnt their Services by heart. The New Testament Books *were* all written but they had not been gathered together into one Book as they are now and there could not have been many copies of them in the world.

Justin Martyr.

The next writer who describes Christian Services was a Christian himself; he wrote about 34 years after Pliny sent his letter to Trajan. His name was Justin but he is generally called Justin Martyr because he was beheaded for the sake of Christ. The Christians had been accused of all kinds of crimes and Justin wrote a book to tell the Emperor Antonius what their Services were like. This is the first real description of the Holy Communion Service.

He told the Emperor that the Christians from town and country gathered together in one appointed place "on the day called Sunday." Lessons were read from the Gospels and from the Old Testament prophets, followed by a sermon and prayers. Then bread and wine mixed with water were consecrated by the "president" or "bishop," the people saying "Amen." They all received the Sacrament and it was sent to the sick people by the deacons. In a book called *The Doctrine of the Apostles* written about the same time as Justin Martyr's account, we are told the words of

thanksgiving for the Bread and Wine used by the early Christians, but we do not know what prayers were said by the "presidents" when they consecrated the Sacrament, because they were not written down. It would not have been safe to write them as they might have got into the hands of the heathen persecutors. Even the Apostles' Creed was not taught to those who were preparing to become Christians until just before their Baptism.

We know that there were Christian hymns in the Service as well as the Jewish Psalms. When we sing the Sanctus "Holy! Holy! Holy! Lord God of Hosts!" in our Communion Service now, we are singing a hymn the early Christians sang in those sad days of persecution and trial. No. 18, in Hymns Ancient and Modern, "Hail, gladdening Light!" is another of the very first Christian hymns, and so is "Glory be to God on high and in earth peace, goodwill towards men."

The hymns we call "Canticles" ("little songs") in our Morning and Evening Services were also used by the early Christians at their meetings for worship. There is the "Benedictus," the song Zacharias sung when his little son John was born; "Magnificat," the song of the Blessed Virgin Mary when she knew God had chosen her to be the Mother of the Lord Jesus, and the old man Simeon's hymn of praise when he saw the Holy Baby in the Temple, the "Nunc Dimittis."

On week days the early Christians knelt to say their prayers, but on Sundays and on all days between Easter and Whitsun Day they always stood as a sign of sacred rejoicing.

Tertullian.

Another writer who tells us a little about the Services for Holy Communion and Holy Baptism in the sad times of the persecutions was named Tertullian. His father was a heathen officer in a Roman regiment stationed in North Africa; Tertullian himself was a

heathen until he was thirty or forty years old. After he became a Christian he wrote many books about the true faith and the Catholic Church until he died at a great age.

He does not tell us much more about the Communion Service than Justin Martyr, except that it was early in the morning and that they had celebrations on the days the martyrs died which were called their "birthdays." He describes other services of prayer and intercession with Lessons and Sermons and Psalms.

Holy Baptism.

There is a little about Holy Baptism in Justin Martyr's book. He says that those who believed the teaching of the Church were prepared by fasting and by prayer with the Christians. Then they were taken to "a place where there is water" and baptised in the Name of the Holy Trinity, after which they were admitted to Holy Communion.

Tertullian tells us more about this Holy Sacrament. He says there was a long preparation with prayer and fasting. The candidates were anointed with oil and signed with the sign of the Cross. They were confirmed with the laying-on of hands and admitted to Holy Communion immediately after their Baptism.

Baptisms generally took place in the night of Easter Eve; the Easter Sunday Celebration was the First Communion, after which milk and honey were given to them as a sign that they had reached the Promised Land. The other Christians gave them a kiss of welcome and in some parts of the Church they were crowned with garlands of flowers. When the persecutions were over, the newly-baptised people wore white clothes all through the Easter Week.

Early Churches.

Perhaps you will wonder what the Churches were like in which these early Services were held. At first there were no Churches. Until the Temple at Jerusa-

lem was destroyed the Christians worshipped there and had their Communion Service and other prayers in their own houses. It was not possible to build Christian Churches while the persecutions were going on; their meetings had to be held in secret.

The Catacombs.

The Christians sometimes met in secluded valleys, in rocky caves, or in forests. Those at Rome worshipped in the underground passages in which the dead were buried. They were called "Cemeteries," which means "sleeping-places," but we usually speak of them now as the "Catacombs," a word meaning "Hollow underground." There are more than 500 miles of these catacombs at Rome still, just as they were when the first Christians were buried in them and when they had their Services in them. Some of them are under the care of monks who show them to visitors, guiding them with lighted tapers safely through the maze of passages.

During the persecutions many Christians, men, women and children, were put to death for being true to Jesus Christ and His Church. Some were burnt alive, some were beheaded and many were thrown to hungry lions in the great open-air theatre of Rome. Many of this "noble army of martyrs" were buried in the Catacombs and it soon became the custom to celebrate the Holy Communion at their graves, especially on the days of their martyrdom. This was how the observance of "Saints' Days" began in the Catholic Church.

The walls of the Catacombs are covered with carvings and inscriptions which help us to understand what the worship of the Church was like during those dangerous years. In one of the underground chapels, only a few years ago, a picture was found which was painted on the wall about the time when Justin Martyr wrote his book for the Emperor Antonius. The picture is called "The Breaking of the Bread"; it shows

some early Christians having their Communion Service exactly as Justin Martyr described it to the Emperor.

There are thousands and thousands of inscriptions which give the names and ages of Christians who once worshipped in those underground churches and whose bodies are sleeping there. Many of them are records of little children. There is "Navira," who was "a soul sweet as honey"; "Innocens," a little boy of three; "Marcus," an "innocent boy"; "Porcella," who was nearly four years old, and "Agate, our sweetest daughter," aged nine. In Porcella's inscription there is a carving of a pig because her name means "a little pig." Navira's name means "a ship," so one was drawn in her inscription because a ship was a sign of the Church, "the Ark of Christ's Church."

There are altars in the Catacombs but not fonts. At first the new Christians were baptised in streams or pools, like the black statesman we read about in the eighth chapter of the Acts of the Apostles. He was driving along the coast road of Palestine on his way back to his own land of Ethiopia after a visit to Jerusalem, when he met a Christian deacon named Philip, who taught him about Jesus Christ. When the black man said he truly believed, Philip baptised him in a pool at the side of the road, and he went home very happy, the first black-skinned Christian Churchman.

As soon as it was safe to build Churches, fonts were made in them for Baptisms. They were generally large tanks into which the candidates went and were dipped altogether under the water, but sometimes the water was poured on them as it is now.

How delightful it would be if some book could be discovered telling us more about the Services to which Christians used to go in those very early days. We can imagine how they would creep out before the dawn or after dusk and make their way into the Catacombs, knowing all the time that if they were caught it would mean death.

Even the children who went to Church during those ten dreadful times of persecution must have known that they would be killed in the most cruel ways if they were caught. In our Prayer Book Kalendar you will find the names of three children who *were* caught by the heathen officers. They were Agnes, who was burnt and beheaded; Prisca, who was thrown to a lion; and Faith, who was laid on a red-hot gridiron.

One splendid young mother saint named Perpetua, who had a little baby, wrote down an account of her sufferings in a dark prison at Carthage in the year 203, which we have still. She was thrown on to the horns of a wild cow.

The Church Set Free.

The time came at last when the persecutions came to an end and the Christians were as free as the heathen to worship as they thought right. The Emperor Constantine was first heathen, then half-heathen and half-Christian, and then at last altogether Christian. We can see this in the coins that were struck in his reign, which are still in existence. The earliest have heathen signs on them; then the coins have the Name of Christ on one side and of the sun-god on the other, and lastly, they are entirely Christian.

Constantine is said to have had a vision just before a great battle. He saw the Cross of Christ in the sky with the Latin words "In hoc Signo vinces"—"In this Sign conquer"—and this led him to believe in the Christian God. In the year 313 A.D. he made a law setting the Church free, and in the year 325 he called the Christian bishops from all countries together at a place in Asia Minor called Nicæa. There a great Council was held at which the Nicene Creed was drawn up, which has been the great Creed of the Holy Catholic Church throughout the world ever since

From that time the Christians could have their Services and Sacraments without fear; they might freely build Churches, sing Christian songs, write Christian

books, read Christian Scriptures, talk about Christian doctrines and use the sign of Christ's Cross without any interference from the heathen. At another Council in the year 397, the Church decided which of the Christian Books were to form the New Testament and to be read at the public Services of the Church.

There was no longer any reason why the Services and prayers and hymns should not be known by everyone, so they were soon written down in different lands. At last the Church began to have Prayer Books, and has had them ever since. In our next chapter we shall think what they were like at first.

CHAPTER III.

THE EARLY LITURGIES.

HAVE you ever wondered who was the first person in the world to write down a prayer? Of course it is impossible to answer a question like that, but it may give us one or two interesting thoughts which will help us as we begin to study the history of the Prayer Book.

HEATHEN PRAYER BOOKS.

There were Prayer Books and Hymn Books in the world long before there were any Christian prayers, even long before there were any Jewish Psalms.

If you go to the British Museum you can see Prayer Books and Hymn Books there, some of which are nearly 6,000 years old. They are either carved on slabs of stone or graven on tablets of dried clay. They have been dug up in the great mounds of earth and sand under which the ancient cities of Assyria and Babylon are buried.

Then there are others that are drawn and painted upon papyrus, a kind of paper made from the pith of water plants. These are the Prayer Books the Egyptians used. They are found inside the Pyramids and tombs, wrapped up with the grave-clothes in which the dead bodies, the "mummies" as they are called, are wrapped. One of these Egyptian Prayer Books is called "The Book of the Dead." A copy of it in the British Museum is 78 feet long!

Here is a prayer from one of the clay Prayer Books:—

> "Incline thine ear unto my words of lamentation and let thine heart be opened unto my sorrowful speech."

That prayer was offered to a heathen goddess named Ishtar, but it is very like "Hear my prayer, O God,

and let my crying come unto Thee," words we say to the true God.

Here is a prayer from the papyrus Prayer Book, the "Book of the Dead":—

> "Grant that I may be like unto those favoured ones who are round about thee."

Although it is a heathen prayer to an Egyptian god named Osiris, it is very like the Christian prayer, "Make them to be numbered with Thy saints: in glory everlasting," which we sing in the Te Deum.

We cannot doubt that the true and loving God would hear such prayers as those even though the people who said them had never heard of Him. They were trying to find Him as well as they could and they had no Scriptures and no Church to guide and teach them.

When God chose the Hebrew nation and taught them to know Him they began to say prayers to Him. The first prayers mentioned in the Bible are those that Abraham said, but after his time we are often told the words used by good and holy men when they spoke to God. At first these prayers were handed down by word of mouth, but when the alphabet was invented and men learnt how to write, they were recorded in the Old Testament Scriptures. So far as we know, however, the only special Prayer Books used in the Temple Services were the different collections of Psalms, which were written at different times. We have these collections all put together in the Psalter, which, of course, is part of our Book of Common Prayer.

The First Christian Prayer Books.

We have thought about heathen Prayer Books and about the Jewish Psalter. Now we come to Christian Prayer Books. Who first wrote down a Christian Prayer? We cannot be sure who it was, but the first written prayer we have now after those in the New

Testament is in a letter written to the Christians at Corinth by one of the earliest Bishops of Rome, S. Clement. His letter was sent to the Corinthians not many years after they had those two famous letters from S. Paul which are in the New Testament. We know that S. Paul's letters were read at their Services; perhaps this prayer of S. Clement's may also have been used.

LITURGIES.

The earliest Christian Prayer Books in all parts of the Church were all Communion Services. That was the only Service our Lord Jesus Christ ordained while He was on earth; it always has been, and always will be, the greatest of all Church Services and the best and highest of all the ways in which Christians can worship God. The Church has other Services now which are beautiful and helpful but none of them can ever take the place of the Holy Communion.

The early Communion Services are called "Liturgies." The word "Liturgy" means "work for the people"; it is a Greek word. The ancient Greeks gave the same name to rich men who paid the expenses of athletic games, built theatres, fitted out warships or did any great work for the public, who were what we should call "public benefactors." The "Liturgy" is a beautiful name for the Communion Service because the Church is doing the very best and highest "work for the people" when she offers that Holy Sacrifice to God.

Liturgies began to be written as soon as Constantine's law made it safe to have them. There are many different ones known now which were written in various lands where the Church was at work.

After the Holy Spirit came down upon the first Whitsun Day the Church spread very quickly indeed. The Apostles baptised 3,000 people on the Church's birthday and then we are told that "the Lord added to them day by day those that were being saved"

(Acts ii. 47. R.V.). The Apostles first, and afterwards their disciples, went out into other lands teaching people as Jesus had told them "to observe all things that He had commanded." The Church was soon working in Europe and Africa as well as in Asia. Justin Martyr said that in his time—that is, not more than a hundred years after the Ascension of Christ—there was no nation, however barbarian and ignorant, whether "they dwell in tents or wander about in covered wagons" in which prayers and thanksgivings were not offered to God the Father in the Name of Jesus the Crucified.

When we remember how difficult travel was in those early days—it took S. Paul eight months to get from Palestine to Rome—we can understand how impossible it would be for the Church to have the same Communion Service everywhere. Each Bishop in his own Church had to use what prayers he thought best, with the words and acts the Lord Himself had commanded for the Consecration of the Sacrament. Nearly all Christians must have known the Sanctus because that is found in all the ancient Liturgies wherever they were written.

Then they would not be able to have the same Epistles and Gospels everywhere because there were only a few copies of the New Testament Books in the world at first and those had all to be made by hand. It was a long time before Epistles and Gospels could be arranged for all the days of the year as they are now.

The Liturgies were also in different languages, Greek, Latin, Syriac and Coptic (the ordinary language spoken in Egypt).

Bishop Serapion's Prayer Book.

A few years ago a most interesting discovery was made on a mountain in Greece called "Mount Athos." The Greeks call it "The Holy Mountain" because there are twenty-two monasteries on it. In one of those monasteries a traveller found an old, old Prayer

Book written about twenty-five years after the Emperor Constantine set the Christian Church free. At present it is the oldest known Christian Prayer Book in the world.

It belonged to an Egyptian Bishop named Serapion who was a great friend of S. Athanasius, the famous young archdeacon who had a great deal to do with drawing up the Nicene Creed at the great Council in 325. Now we have Bishop Serapion's Prayer Book we know how he celebrated the Holy Communion for the Christians in that part of Egypt where the river Nile runs into the Mediterranean Sea, for he wrote the Service down in this old book.

The Sanctus, "Holy, Holy, Holy, Lord God of Hosts," etc., is there, in almost exactly the same words as we have in our Communion Service now. He prayed that God would accept the Sacrifice, breaking the Bread and pouring out the Wine with the words that Jesus Christ Himself had used. Next came a prayer to our Lord to make the Bread and Wine to be His Body and Blood and then this Consecration Prayer ended with intercessions for his people and for all the holy souls in Paradise. He asked God to accept the thanksgivings and offerings his people had brought and to give them health and strength and "cheerfulness." I think Serapion must have been a very happy Christian, for all his prayers are full of joy and thankfulness. Perhaps he was an old man and remembered the sad days when he and his people had to worship in secret and dare not mention the Name of Jesus aloud.

Another interesting discovery in Egypt has told us a little more about the early Communion Service. Some bits of papyrus have been found on which parts of the Liturgy were written; on one of the leaves there is the Consecration Prayer. It is very like the one in Bishop Serapion's Prayer Book and the words with which the Holy Sacrament was consecrated are almost the same as those in our English Communion Service now.

Let us imagine a Christian merchant travelling about the Roman Empire in the fourth century. He would find two or three different Communion Services in Palestine and Syria. If he sailed to Egypt, he would find Bishop Serapion and other Coptic Bishops using different forms again. Further on, in North Africa, he would find still other Liturgies, and if he crossed the sea again to Italy and Rome, he would find the Service changed once more.

With the help of quotations from these early Liturgies and from such ancient records as Bishop Serapion's Prayer Book and the fragments of papyri, and by studying carefully what Christian writers in all the different parts of the Church say about the Services, scholars have been able to find out a great deal about the Communion Service in the primitive Church. Although the various parts of the Service were differently arranged and came in different order, and some ceremonies were used in one country and some in another, yet so much was alike in *all* the Liturgies that we know quite well the chief things said and done by the early Christians in their most Holy Service.

The different Liturgies.

Scholars who have found out what the ancient Communion Services were like generally divide them into four classes, according to the parts of the world in which they were used. There are several Services in each class which are much alike but rather different from those in the other classes.

Here are three little tables which will help you to remember them :—

Table No. 1.

The Four Classes.

1. The Eastern Liturgies, used in Palestine, Syria and Greece.
2. The Alexandrine Liturgies, used in Egypt and Abyssinia.

3. The Roman Liturgies, used in Italy and North Africa.
4. The Gallican Liturgies, used in France and Spain.

Table No. 2.

The four classes are sometimes called :—

1. The Liturgy of S. James.
2. The Liturgy of S. Mark.
3. The Liturgy of S. Peter.
4. The Liturgy of S. John.

Table No. 3.

1. The Communion Service of the Greek Church comes from the Eastern Liturgy of S. James. (No. 1.)
2. The Communion Service of the Coptic or Egyptian Church comes from the Alexandrine Liturgy of S. Mark. (No. 2.)
3. The Communion Service of the Roman Catholic Church comes from the Roman Liturgy of S. Peter. (No. 3.)
4. The Communion Service of the English Church comes from the Gallican Liturgy of S. John. (No. 4.)

The Holy Eucharist.

Now let us think of a Celebration of the Holy Communion as it was about 1,500 years ago when the Christians had been set free from persecution, and were allowed to have Churches of their own.

The whole Service was called "The Mass." We are not quite sure of the meaning of the word. At the end of the Service the Bishop or Priest used to say the Latin words "Ite; missa est," which mean, "Go; it is the dismissal!" It is generally supposed that the name "Mass" came from that custom.

The Service was divided into two parts :—

1. The Mass of the Catechumens.
2. The Mass of the Faithful.

All baptised people, even tiny children, were allowed

to be present during *the whole* of the Service. The Liturgy used in Syria ordered "the congregation to be placed, the children nearest to the sanctuary" and the "little children" received the Sacrament. You will remember that in the early days children were confirmed immediately after their baptism.

During the "Mass of the Catechumens" ("Catechumen" means one who is being "instructed"; that is, a candidate for Holy Baptism), all unbaptised people might be present, those who were preparing to become Christians and the Jews, and even the heathen who worshipped false gods. They might hear the opening Prayer and the Hymn or Psalm called the "Introit" which followed it. (The word "Introit" means the "going in.") They were allowed to see the Gospel Book carried in; this was always a very special part of the Service. It was called "The Little Entrance." They might listen to the Epistle and Gospel and if there was a sermon they might hear that.

The "Mass of the Catechumens" ended there and all unbaptised people had to leave the Church. A king, if he was not baptised, would have to go out, but a little child, if he was baptised, would have the right to stay. The doors of the Church were carefully guarded during the "Mass of the Faithful" which followed. (The "Faithful" simply meant the "Baptised.")

Then came what was called "The Great Entrance" when the Bread and Wine that were to be consecrated for the Sacrament were brought in. There was an Offertory; the Creed was said, and the Christians gave each other the "Kiss of Peace." Some of the ancient Liturgies *began* with the "Kiss of Peace" and in some it was given towards the end of the Service, but we find it in all of them, in all the four classes.

The Canon.

The most solemn and sacred part of the Service came next. It was called the "Canon," a word mean-

ing "a Rule." The name is still often used by Church people. In our English Communion Service it means the part from "Lift up your hearts" to the end of the Consecration Prayer.

The Canon began with the words "Lift up your hearts," etc., and the Hymn called the "Tersanctus" in the Latin Services, the "Trisagion" in the Greek. Both words mean "Thrice-holy" from the words "Holy, Holy, Holy" with which the Hymn begins. The Consecration Prayer followed. It always, in *all* the Liturgies, included a prayer to the Holy Ghost to make the Bread and Wine to be the Body and Blood of Christ; prayers for all faithful people on earth and in Paradise; the Words and Acts that Jesus used when He ordained the Holy Sacrament, and the Lord's Prayer.

The Communion.

When the Bishop and Priests had made their Communion, the Bishop said "Holy Things for holy people," and the people received the Blessed Sacrament. The words with which the Body and Blood of the Lord were given to them were not the same in all the old Services, but generally they were "The Body of Christ"—"The Blood of Christ."

The Communion of the people was followed by Thanksgiving with which the Service ended. The Deacons then took the consecrated Sacrament to the Christians who were too ill to come to the Service in Church.

Intercession.

When the prayers for faithful people on earth and in Paradise were offered, many of their names were read out. These were written on tablets called "diptychs," which were often made of gold, silver or ivory, richly carved and jewelled. The living Christians regarded it as a very great honour to have their names on one of these diptychs; it was a still greater honour

to be on the list of those who had passed away because they were generally the saints and martyrs who had given their lives for Jesus Christ.

I think we can be almost sure that the names of such brave children as Agnes and Prisca and Faith must have been put on the diptychs in the Churches where they had worshipped and read out at the Communion Service when their holy souls in Paradise were remembered.

The diptychs were the "War Memorials" of the Church that was fighting against the heathen gods. It was from these lists of names that our Church Kalendars first came. You know we have one at the beginning of our own Prayer Book. The days upon which they died were marked by special services in remembrance of them, especially, as we have seen, at the places where they were buried. In this way the stories of their splendid faith and courage were preserved and other Christians are still helped and encouraged to follow their good example.

PART II.

ENGLISH SERVICES BEFORE THE REFORMATION.

CHAPTER IV.

SERVICES BEFORE THE CONQUEST.

In our story of the Prayer Book we have been thinking, so far, of the Church Services as they were celebrated in Palestine, Syria, Egypt, North Africa, Abyssinia, Italy, France, Spain, Greece and Rome. This has brought us to the end of the sixth century.

We have seen what the Services for Holy Communion and Baptism were like before there were any written Prayer Books, from the writings of Pliny, Justin Martyr, and Tertullian. Then we saw how, as soon as the Emperor Constantine set the Church free from persecution, the Communion Service was written down in many different countries and in different languages, and that these ancient "Liturgies" were alike in most parts but different in some things.

Now we must think about the first Christian Services and Service Books in our own country.

The British Church.

How much we should like to know who first celebrated the Holy Communion in England, or "Albion" as it was then called; what the Service was like; where it was held, and who was the first English communicant.

No one can tell us any of those things because we have no record of the first coming of the Church of Christ to Albion; we do not know who the first missionaries were nor where they settled when they came. The first Christian Service *may* have been at Glastonbury in Somerset; there is a very old tradition that Christians came and settled there while some of the Apostles were still alive.

The first English history ever written says that

"Christ, the true Sun, for the first time cast His rays upon this island" about the year 170 A.D., that is, about four years after the death of Justin Martyr, whose description of the Communion Service we have already thought about.

We know that the Christian Church was here in Albion about the year 304, because the first British martyr, a soldier named Albanus, died for Jesus Christ at that time. He was martyred at a Roman town in Hertfordshire called Verulam, which now is called after him—St. Albans—and has a great Cathedral which is the longest in England.

Three Bishops and a priest and deacon from Britain were at a Church Council held in France in the year 314; British Bishops were at other Councils in the fourth century. We know the names of two British Bishops—Riocartus and Fastidius—in the fifth century, and in the sixth century fifty British Bishops paid a visit to Ireland.

We have still remains of some Churches used by the British Christians, and Church emblems, such as the Name of Christ, the Greek letters "Alpha" and "Omega," the Cross Constantine saw, and palm branches, the symbol of the martyrs, have been found on paving tiles, rings, and cups, or scratched on fragments of glass.

The Romans who had conquered Britain left the country in 410. It was then overrun by first the wild heathen tribes of Picts and Scots, and afterwards by the Saxons, Jutes, and Angles, all of whom were heathen too. The British Church was all but destroyed. It only remained in Wales and Cornwall and on the north-west coast in a part called "Strathclyde." Britain became almost entirely a heathen land again until the end of the sixth century.

The Worship of the British Church.

This first British Church had to live through the time of the persecutions, worshipping the true God in

secret and risking life itself for the Sacraments. A most famous English Church History writer whose name is recorded in our Prayer Book Kalendar—the Venerable Bede—says that during the persecution when S. Alban was martyred, the Christians had to hide " in woods and deserts and secret caves," but that when it was over they rebuilt their Churches and " celebrated festivals and performed their sacred rites with clean hearts and mouths."

The Communion Service they used was probably the " Gallican Liturgy," the one sometimes called after S. John (see page 25). Scholars think that this ancient Liturgy was first used at Ephesus where S. John was Bishop, and that missionaries took it from there to " Gaul," which in those days meant France, Belgium, parts of Germany, Italy, Switzerland and Holland. From Gaul it would be brought across the sea to Britain by the first Christian missionaries.

The French Church and the British Church were very closely united. Once when there was great trouble here in Britain through the false teaching of a man named Pelagius, who said that men could be good without any help from God, the British Bishops appealed to the Church in Gaul for help. Two French Bishops named Germanus and Lupus came over the sea and worked with the British Bishops until the false teaching was all stamped out.

The Gallican Communion Service had nothing in it that was not in all the other ancient Liturgies, but it was arranged in rather a different order, very much as our own Service is now.

The Coming of S. Augustine.

Everyone knows the story of the good Pope Gregory the Great, before he was Pope, seeing the British slave boys in the market at Rome and making up his mind to come and teach the people in Britain about Jesus Christ. After he became the Bishop of Rome it was impossible for him to come here himself as a mission-

ary, but he never forgot those fair-skinned lads. He chose a Roman monk named Augustine, and sent him with forty companions, to bring the Church of Christ to England.

Their journey lasted many months. As they travelled through Gaul they would find the Church there using the Gallican Communion Service, but they themselves were accustomed to the old Roman Liturgy, often called by S. Peter's name (see page 25).

In the spring of the year 597 A.D., they reached Britain at last, and landed at a place called Ebbs Fleet in the kingdom of Kent, where the people were heathen Jutes. Their king, Ethelbert, however, had married a princess named Bertha, who was a Gallican Christian. Ethelbert came to meet the monks from Rome in the island of Thanet, near where Ramsgate and Margate are now.

The first recorded English Service.

The Venerable Bede, in his Church History, tells us what took place at that meeting; it is perhaps the first real description of a Christian Church Service in this country. He says that the monks carried a silver processional Cross, and a board on which was painted a picture of the Lord Jesus Christ; that they sang "the Litany" and that Augustine preached the sermon. When you see a Procession with Cross and banners in your Parish Church, think of that first procession starting from that meeting and marching to Canterbury, the chief city of Ethelbert's kingdom.

Bede tells us the words of the Litany they were singing as they carried their Cross and picture into Ethelbert's heathen city:—"We beseech Thee, O Lord, in all Thy mercy, that Thine anger and wrath be turned away from this city, and from Thy holy house, because we have sinned. Alleluia!" That song of the Roman monks was the first Service of Christian worship in Britain of which we know the actual words. As they marched into that Jute town of wooden

houses, defended by its wall and ditch, so different from their own Imperial Rome, how little they could know what a magnificent Cathedral would one day be built in Canterbury and what stately Services would be held in it.

Bertha, the Christian queen, had been having her private Services in a little old Church at Canterbury, which had been built in the time of the ancient British Church before it had been destroyed by the heathen. The Church was dedicated to the French Saint Martin. Ethelbert allowed the monks to have their Communion Service in S. Martin's, to preach freely to his people and baptise those who became Christians. It was not long before the king himself accepted the Christian Faith and then they were allowed to build Churches and preach wherever they liked in Kent.

S. Augustine's Books.

You will want to know what kind of Prayer Book S. Augustine and his companions used in these Kentish Churches. They probably had to say the Communion Service almost entirely by heart. We have a list of the books they brought with them. They had one complete Bible (written, of course) in two volumes; one Psalter; one book of the Four Gospels; a book of the Lives of the Apostles and another about the Martyrs and one explaining some of the Epistles and Gospels, but we are not told that they had any copy of the Communion Service.

There are two *very* ancient Gospel Books, one in the Bodleian Library at Oxford and the other in the Library of Corpus Christi College at Cambridge, and an old Psalter in the British Museum, which some scholars have thought may be the very books S. Augustine brought. His books were the first books of the English Church; the first of all the thousands —millions—of Bibles, Prayer Books, Psalters and other Church literature that have been written or printed in England since that happy day when

Gregory's instructions set foot on British soil at Ebbs Fleet.

The First Archbishop of Canterbury

When S. Augustine came to England he was only a Priest. As soon as the Christian faith began to spread quickly many clergy were needed to teach the heathen converts. Only a Bishop could ordain them and a Bishop could only be consecrated by other Bishops, so Augustine went back to Gaul to be consecrated there as "Archbishop of the English." Then he came back to Canterbury where he worked and taught till he died in the year 604. Before he died he ordained many clergy and consecrated Bishops for Rochester and London. One of the monks who came with him from Rome—Laurentius—became Archbishop of Canterbury after him.

Pope Gregory said that all the Bishops of "the Church of the English" were to be under S. Augustine's authority. From that time the Archbishop of Canterbury has always been the chief Bishop—the Primate—of the whole Church of England.

S. Augustine's Communion Service.

Augustine had noticed the differences in the Communion Service used in Gaul from that to which he and his monks were accustomed in Rome. When he reached Britain he also found that the ancient Church in Wales and Cornwall was using a Communion Service rather different from the Roman Liturgy.

Being rather troubled by this, he wrote a letter to Pope Gregory, telling him that he found the Christian Faith the same everywhere and the Christians all saying the same Creed, but there were different Communion Services. He asked what he was to do about this in "the Church of the English."

We still have the wise kind answer sent by "Gregory, the servant of the servants of God" to his "most reverend and holy brother and fellow-Bishop, Augus-

tine." He told S. Augustine that he was to take what was good, the things that were "pious, religious and upright" either from the Roman Communion Service, or the Gallican, or any other Catholic Service, and when he had put them together "into one body," that was to be the Communion Service for "the Church of the English." He was also to use the old heathen temples for Churches, putting an altar into them, after the idols had been destroyed and holy water sprinkled upon them.

The Celtic Church.

When the ancient British Church had been almost driven out and Britain had become nearly heathen again, the Church was still working in Ireland. From that country missionaries went to Wales and Scotland and planted the Christian Church in those parts. These early missionaries—such men as S. Patrick in Ireland; S. David in Wales; S. Ninian and S. Columba in Scotland—were Celts. They had the same Faith, the same Creed and the same Sacraments as the rest of the Church everywhere else, but they, too, had different customs, and their Services were not exactly the same as those used in Rome. The Christian Year was arranged differently, so the Celtic Church kept Easter at a different time from the Church in Gaul or Rome or in England after S. Augustine came. It was not long before this became a great difficulty in the Church of the English, because the Celtic missionaries soon came to work in this country.

When Augustine came England was divided into seven kingdoms of different heathen tribes, Jutes in Kent; Saxons in Sussex, Essex and Wessex; and Angles in Mercia, Northumbria and East Anglia.

Archbishop Laurentius sent a bishop named Paulinus to the Angles far away up in Northumbria. He worked there for some time, converted their king, Edwin, and built a wooden Church where York Minster now stands. Then the Angles from Mercia under

their savage king Penda attacked the Northumbrian Angles and killed king Edwin. The Christians were either killed or driven away. Only one brave deacon named James carried on the Church Services at York.

A sad time followed, "unhappy and hateful to all good men," and then the Northumbrians had their Church again. This time, however, the missionaries were Celts from the Church in Scotland. Oswald, the new king of Northumbria, was a Christian—a splendid one—and he did his very best to help in the work. The first Bishop who came was not very successful; he was harsh and impatient with the heathen people.

The Celtic Mission.

Aidan, the second Bishop, was a noble character. King Oswald gave him a little island off the coast called Lindisfarne, now generally known as Holy Island. There Aidan built a monastery and had a Church School for boys. He travelled about Northumbria, preaching, teaching and building little wooden Churches here and there, in the forests, on the moors and by the sea, until he died in the year 651.

Many of the Lindisfarne monks and the boys from S. Aidan's school went out as missionaries to other parts of Britain; several of his boys became bishops. They would perhaps carry written copies of the Gospels or the Psalter as they went about, but they would still, like the Roman missionaries, have to say most of their Services by heart; their congregations, of course, would have no Prayer Books at all. There are some very ancient books still in existence, in which the Celtic monks wrote down the prayers they used for giving people their Communion and for anointing the sick.

The Scriptoriums.

Both the Roman and the Celtic Missions built monasteries as time went on all over the districts that became Christian. In every monastery there was a

writing-room called the " scriptorium " in which copies of the Bible and the Service Books and other Christian literature were made. In all Christian countries thousands and thousands of monks were doing this work; many of them spent nearly the whole of their lives copying books. They were not satisfied just to write; they illuminated the letters and painted exquisite pictures in the copies they made.

You can easily understand what treasures such books would be and how *very* important it was that the monks should do this work. There was *no other way* of getting a Bible or Prayer Book. We are so accustomed to running into the nearest bookseller's shop whenever we want a new Bible or Service Book and buying one for a few shillings or even pence, that it is very difficult to realise that when S. Augustine came probably the only complete Bible in the whole of England was the one he brought with him.

The " Lindisfarne Gospel Book."

We shall think more about the writing of the Service Books in the monasteries later on, but I have mentioned that important work here because one of the oldest books belonging to the Church of England now in existence was written in the scriptorium of the Celtic monastery on Holy Island. It is a Latin copy of the four Gospels, written by one of the bishops who followed S. Aidan, and decorated with gold and jewels by a hermit. The book was kept at Lindisfarne until the time when the heathen Danes destroyed the monastery and drove the monks away. They took their precious Gospel Book with them when they fled, but during a storm which almost overturned their boat, it fell into the sea. One of the monks dreamt that night that S. Cuthbert showed them where it was and the next day, when the tide was out, they searched the sands and found it not much injured. In the British Museum you can now see that " Book of the blessed S. Cuthbert which fell

into the sea" as the monks called it, with the edges of the leaves still showing the stains of salt water left on them on that sad day about 1,150 years ago.

THE UNION OF THE MISSIONS.

It took just about one hundred years to make all the seven kingdoms Christian. Part of the work was done by the monks who used the Roman Services and followed the Roman customs brought by S. Augustine and part by the Celtic monks who used the Services brought from Ireland and probably before that, from Gaul, and followed the Celtic customs.

At last it happened that the Celtic king of Northumbria married a Jute princess from Kent who had always been taught the Roman customs. The consequence was that the king was keeping Easter Day when the queen had only got to Palm Sunday. This led to a great meeting of Roman and Celtic Christians at the monastery on the hill overlooking Whitby Harbour. There it was decided that the whole of the English Church-people, Romans and Celts alike, should follow the Roman customs, and keep Easter at the Roman time. After that Council, which was held in the year 664, the united missions formed the one Church of England which is still the one Church of this country and to which we ought to be so proud and glad to belong.

VARIOUS "USES."

Perhaps you will think that after the Missions were united and Roman and Celtic Church people had the same customs and the same time for keeping Easter, that they would all have the same Communion Service. But that was not possible then or for several hundred years afterwards. Let us try to see why.

On the 8th of February last year (1927) hardly anyone in England knew what the new Prayer Book which the Bishops had been preparing, would be like. The Bishops and a few others knew and the men who printed it, but it was kept secret from everyone else.

But on the 9th of February, when it was made public, Church-people all over the country were reading the Book itself, the newspapers were publishing articles about it and speeches were made about it at meetings held that same day. Everyone was talking about it and the changes that had been made were telegraphed to English Church-people all over the world in a few hours. Copies of the Book were sent out to them at once.

Now think how different it was when S. Augustine or S. Aidan first began to use the Roman or the Gallican Services here in England. There was no copy of the whole Service here in England, only a few copies of the Gospels and the Psalter and the lives of the saints. A few more copies would soon be made by the monks but they would only be in the monastery libraries. Remember, too, that the monks were the only people who could read and write and that the Bibles and Gospel Books and histories were all in Latin.

Then think of the travelling. The Romans had made some splendid roads before they left Britain but most of the settlements would be far away from them. Nearly the whole of England was covered with dense forests or desolate swamps. There were few bridges over the rivers and the distances from one town to another were very long.

You can see what ages it would be before the Christians in one part of the country could know what sort of Communion Service was being used in another part. What a wild dream it would have seemed if someone had told S. Augustine or S. Aidan, or the monks who followed them, that the day would come when the Christians in England would all use the same Prayer Book; that every man, woman or child in the country would be able to have one; that it would be in their own language, and that when any changes were made in the Services they would be known all over the world in a few hours!

Yet all that was to come true and the story of the Prayer Book tells us how it happened.

Perhaps you will think this chapter has been more a history of the Church than of the Prayer Book, but we had to see how the Church came to England before we could learn how that Church formed its Prayer Book.

CHAPTER V.

EARLY SERVICE BOOKS.

The Anglo-Saxon Church.

After the Roman and Celtic Missions were united the work of the Church in England went steadily on, sometimes in peace and quietness but very often in great distress and difficulty. It was often hindered by heathen Saxons, and then later on by the Danes, who almost succeeded in driving Christianity out of England. In the time of Alfred the Great, the Danish leader became a Christian and was baptised at a village in the Somerset marshes, but the peaceful time did not last long. The strife went on for nearly a hundred years longer until at last the time came when both the king of England and the Archbishop of Canterbury were Christian Danes.

During the five centuries between the coming of S. Augustine and the time when William the Norman conquered England, the country was divided into Dioceses, each with its own Bishop, but the Services must have been different in every Diocese. Most of the Prayers used in the Anglo-Saxon Church were taken from the three collections of prayers called "Sacramentaries." They were made by three Bishops of Rome, Leo, who died in the year 461; Gelasius (496) and Gregory the Great (604) who sent S. Augustine here. By far the largest number of the Collects in our Prayer Book come from those collections.

The Provision of Service Books.

In each Diocese several manuscripts would be needed for the Communion Service—one for the Prayers, another for the Epistles, one for the Gospels, and a book of "Legends" (Readings) as they were called, containing the portions of Scripture and the Lives of the

saints which were read as Lessons. For the occasional Services such as Baptism, Marriage and Burial and the Services for the Sick, there must be yet another manuscript. The Bishop himself would need a copy of the Confirmation and Ordination and other Services which only a Bishop could take.

But it was many a long year before either Bishops or Priests could have the manuscripts they needed; they still had to go on saying the Latin Services by heart, without any Prayer Book at all. As more and more monasteries were founded all over the country, the manuscripts of the Services became more numerous because more and more monks were writing and painting them in the scriptoriums. Still the work was very slow and difficult. It was more than 350 years after S. Augustine came before enough copies of the Communion Service had been made for every Parish Priest to have one. The famous S. Dunstan was then Archbishop of Canterbury; he ordered every priest to have a copy lest they should forget some important part of the Service.

You must remember, of course, that all these manuscript Prayer Books were in Latin, which the Anglo-Saxon people could not understand and very often the priests could not explain them in the Anglo-Saxon language. King Alfred could not find one priest south of the river Humber who could make his people understand the meaning of the Latin Service.

Every now and then during those five centuries good and thoughtful men used to be troubled that no one but the clergy could understand the Services of the Church. The Bible was in Latin too; they could not understand any of that except perhaps the Gospels in the Communion Service which were sometimes read in Anglo-Saxon.

Anglo-Saxon Translations.

Some of these thoughtful men tried to translate parts of the Latin Bible and Service Books into Anglo-

Saxon. A cowherd in the monastery on Whitby Cliff turned the story of the Creation into Anglo-Saxon verse. A hermit named Guthlac, who lived in a cell among the Lincolnshire swamps, translated the Psalms. The Venerable Bede made an Anglo-Saxon copy of S. John's Gospel; King Alfred was writing the Psalter in his own language when he died, and an Abbot named Ælfric made translations of some of the Old Testament Books.

Ælfric, who calls himself "a humble little servant of Jesus Christ" also wrote Prayers and Creeds in Anglo-Saxon and some books of sermons which were so good that the Archbishop of Canterbury authorised them to be read in Church.

Sometimes instead of making a new copy of a Latin Bible or Service Book, the monks used to write what was called a "gloss" on the old manuscripts; that is, they wrote the Anglo-Saxon words underneath the Latin ones. If you go to see "The Book of the Blessed S. Cuthbert which fell into the sea" (see p. 39) in the British Museum, you will find that a gloss has been made on that. A monk named Aldred wrote the Anglo-Saxon words between the Latin lines sometime in the tenth century.

The only parts of the Church Services which the people could say in their own language were the Creed and the Lord's Prayer. In the eighth century the Archbishop of York ordered that "every priest do with great exactness instil the Lord's Prayer and the Creed into the people committed unto him." In the tenth century the Archbishop of Canterbury ordered his clergy to "speak the sense of the Gospel to the people in English and of the Lord's Prayer and the Creed as often as he can."

If we could hear an Anglo-Saxon priest teaching his people how to say the Creed and the Lord's Prayer in their own language, we should not understand it any better than the Latin.

Look at this sentence; can you tell what it is?

"Hlaf userne oferwistlic sel us to-daeg and forgef us scyltha usra suae use forgefon scylgum usam."

That is how the Anglo-Saxon people said "Give us this day our daily bread and forgive us our trespasses as we forgive them that trespass against us."

Here is a sentence from their Creed:—

"He nither astah to hel warum; than thridden daega he aras fram deadum; he astah to heofonum."

That is "He descended into hell; the third day He rose again from the dead and ascended into Heaven."

The Norman Conquest.

When William the Conqueror became king of England there was a very busy time in the English Church. Whenever a See became vacant he gradually changed the Saxon Bishops for Normans until there was only one truly English Bishop left in the country—a saintly old man named Wulfstan who had been made Bishop of Worcester by Edward the Confessor. King William wanted to have a Norman Bishop at Worcester too, but Wulfstan bravely declined to give up his Bishopric and the king left him in peace.

It was a bad thing in some ways for the Church of England to have these Norman Bishops, but in other ways it was a very good thing. It gave the Popes a great deal of power in the English Church which they had never had before—that was a bad thing. But the Normans were great builders who knew far more about architecture than the Anglo-Saxons did. Before they came the old Chronicles tell us constantly that the Cathedrals and Churches, which were partly built of wood, were burnt down. Canterbury, York, S. Paul's, Rochester, Peterborough, Lincoln, Carlisle, Gloucester and many other Abbeys and Churches were destroyed in this way, some of them two or three times.

Most of the Norman Bishops set to work to build their Cathedrals over again and a great deal of their

splendid work still remains in such glorious buildings as Durham, Ely, Peterborough and other Churches. The Norman Bishop of Rochester built the Tower of London.

S. Osmund.

We owe a very great deal of our English Prayer Book to one of these Norman Bishops named Osmund. He was William the Conqueror's nephew and came with him to England as his chaplain. A few years later his royal uncle made him Bishop of Salisbury which was then called "Sarum." The Bishop before him had begun to build his Cathedral on the top of a fortified hill about two miles from where Salisbury Cathedral is now. Bishop Osmund finished it, but the roof was set on fire by lightning five days afterwards.

The "Sarum Use."

This great Bishop loved to work in the scriptorium; he used to help with both the writing and the binding of the books. He arranged the English Communion Service and the other Services in a special way for his own Cathedral and Diocese. We call these Prayer Books of Bishop Osmund's the "Sarum Use"—that is, the Church Services as they were used in the Diocese of Sarum. The Bishop of Salisbury now signs his letters "St. Clair Sarum," using the old name still.

Richard le Poor, the fifth bishop after Osmund, removed the Cathedral from the top of the hill at Sarum where it was so exposed that "when the wind did blow they could not hear the priest say Mass," to New Sarum, which we now call Salisbury. The new Cathedral was built on a bog instead of on a hill, but it has lasted until now although the buildings, especially the beautiful spire which is the highest in England, have to be carefully watched.

Bishop Richard le Poor went on with Bishop Osmund's Prayer Book work. The "Sarum Use" gradually became more popular than any other in England and was used also in parts of Scotland and Ire-

land. Some of the other Dioceses,—York, Lincoln, Hereford and Bangor—had their own forms of the Communion Service, but none of them was ever so widely used as the Sarum Books. Gradually one Diocese after another accepted the "Sarum Use" until in the year 1541, it was ordered to be used in every Diocese in the Province of Canterbury. For nearly 500 years it was the chief Communion Service Book of the Church of England. The other Services were also included in the "Sarum Use" but they were written in different books. We shall think about them all in our next chapters.

Daily Services in Anglo-Saxon times.

In our present Prayer Book, as you know, we have two other daily Services beside the Holy Communion —the "Order for Morning Prayer" or "Mattins" and the "Order for Evening Prayer" or "Evensong." "Mattins" comes from the Latin word for "Morning"; "Evensong" is the Anglo-Saxon form of "The Evening Song."

In Anglo-Saxon times and after the Norman Conquest up to the time of the Reformation, the English Church had *seven* daily Services beside the Holy Communion. They began in the earliest times and were gradually arranged as the years went on.

Tertullian, the early writer who left the famous description of the Communion Service (see page 13) also mentions daily Services. S. Cyprian, who lived in the third century, mentions them in the African Church, and S. Chrysostom, who was Patriarch of Constantinople at the end of the fourth century, also writes about them. You know we have one of his prayers in our own Prayer Book daily Services. There are daily Collects in all the old "Sacramentaries" (see page 43).

The seven daily services were sometimes called "The Hours." Here is a list of them with their Latin and Anglo-Saxon names and the times at which they were

held. The monks in the monasteries said them all, but probably in the ordinary parish Churches they were often shortened or joined together.

Latin Names.	*Anglo-Saxon Names.*	*Time.*
1. Lauds.	Uhtsang (Outsong) or Aftersang.	Before dawn.
2. Prime.	Primsang.	6 a.m. on going to work.
3. Terce.	Undersang.	9 a.m.
4. Sext.	Middaysang.	Noon.
5. None.	Noonsang.	3 p.m.
6. Vespers.	Evensang.	Sunset.
7. Compline.	Nightsang.	Bedtime.

(Sometimes two Services called "Nocturnes" and "Mattins" were joined to Lauds and said before it was light in the morning.)

THE EARLIEST SERVICE BOOKS.

After a time the books necessary for the Communion Service—that is, the Service itself, the Epistle Book, the Gospel Book and a book called the "Gradual" or "Grayle," containing the psalms sung between the Epistle and Gospel—were gathered into one Book called "The Missal," that is, the "Mass Book."

The books required for the Daily Services—the Psalter, the "Legend" containing the Scripture lessons, the lives of the saints and some sermons, and the "Antiphoner" which had the music of the Services—were also gathered into one book called "The Breviary."

The occasional Services were in a book called "The Manual." The name came from "manus," the Latin word for "hand," because it was so often in the hands of the clergy.

The Services taken by Bishops were gathered into a Prayer Book called "The Pontifical." Then there was "The Processional" containing the Litany and other

devotions for singing in Procession and "The Collectar," a book which had the Collects and short sentences from Scripture.

There were other books telling the Clergy what ritual and ceremonies they were to use in Church. These had different names; one of them you will easily remember. You all know the black and white bird we mean when we say the old rhyme :—

"One for sorrow;
Two for mirth;
Three for a wedding and
Four for a birth."

The ancient ritual book was called after that bird, "The Pye," because it was written in black on the white paper, without any of the red letters or colours used in the other Service Books. If you look at the long notice called "Concerning the Service of the Church" at the beginning of our Prayer Book, you will find that it mentions this old ritual book, but it is there spelt "Pie," the way in which "magpie" is now written.

Here is a table to help us to remember the old Service Books :—

1.	The Missal.	Holy Communion Service.
2.	The Breviary.	The Daily Services.
3.	The Manual.	The Occasional Services.
4.	The Pontifical.	The Bishops' Services.
5.	The Processional.	The Litany, etc.
6.	The Collectar.	The Collects, etc.
7.	The Pye.	The Ritual and Ceremonial.

Perhaps you are wondering how people carried so many Prayer Books to Church, but of course the people in the congregations had none of them. Even a Parish Priest would not have them all. The Daily and Occasional Services as they were written and illuminated in the monasteries would have made a book far too large to carry about. Later on smaller editions were brought out in a Prayer Book called the "Portu-

ary," that is, a book that was "portable,"=could be carried. In old Church lists of books we find this spelt in every possible way:—portase, porteau, portuis, porthoos, portfory and others.

Perhaps you will like to know whether any of the earliest Prayer Books of the English Church, those used before S. Osmund's time, are still in existence.

There are not many before the eleventh century and most of them are Celtic or Irish. There are a few of those Gospel Books which the Celtic missionaries carried about with them and in which they wrote prayers for the sick (see page 38). We have a Missal written at Winchester about the time of Canute, our first Christian Danish king. In the time of Edward the Confessor, a Bishop of Exeter named Leofric gave his Prayer Book to Exeter Cathedral; that is still in existence. In Dublin there is a famous Prayer Book called the "Stowe Missal," which has in it the Gospel according to S. John as well as the Services for Holy Communion and Baptism. Canterbury has a Missal copied by someone, probably a monk, from a Communion Service Book which had once belonged to Pope Gregory and had notes in it written by him. There was a Daily Service Book at Derby called "The Red Book." People who lived in the Peak country believed that they "should run madd" if they broke an oath sworn upon it.

After the eleventh century the Prayer Books became much more numerous. We have a great many still in existence which you can see in our Museums and Libraries, both those that were written before printing was discovered and the printed ones. In another chapter we shall see how they were written and illuminated in the monasteries.

CHAPTER VI.

THE SARUM COMMUNION SERVICE. THE "MISSAL."

In this chapter we are going to think what English people would see and hear when they went on Sunday morning to the Sarum Communion Service in their Parish Church before the Reformation.

SUNDAY MORNING.

In most Churches there was an early Service—Mattins and Lauds—at 6 or 7, but probably only a few people went to that. *Everyone* in the parish who possibly could went to the Communion Service—the "Mass" as it was always called (see page 25).

The Service was generally held at 9 o'clock. Between the two Services some of the parishioners would have had a visit from the parish clerk who was called by the Latin name "aquaebajularius" meaning the "water-bearer." It was his duty to carry holy water, blessed by the priest in Church, to the houses in the parish and sprinkle it on the people, rich and poor alike. For this they usually gave him a loaf of bread or some corn, and eggs at Easter.

The Church bells would ring for the Parish Mass. On Good Friday and Easter Eve, however, the bells were silent, but sometimes wooden clappers were used instead.

When the people reached the Church they would see the Altar prepared for the Service with a Cross and lighted candles. On ordinary Sundays there were generally two lights and on festival days four or six.

The floor would be covered with sweet-smelling rushes freshly gathered several times a year. If the Sunday was a special Festival the Church would be decorated. Roses, "gilly-flowers," woodruff and

rosemary seem to have been the favourite decorations, with holly and ivy at Christmas and box and willow for Palm Sunday. In some of the old account books which were kept by the Churchwardens, we find that the "Chyldern" were paid for gathering the holly and ivy. Wreaths of flowers were sometimes hung on the Processional Crosses and carried by the parish priest, the choir and the congregation. We have some quaint records of this custom such as "two garlands for Mr. Doctor and the parish preest" and "five dossen garlands for the Crosses and for the queer (choir)."

The people generally called their parish priest by his Christian name with the title "Sir," just as we now address a baronet or knight. Let us picture the Service in a parish where the priest was called "Sir John."

The Preparation for the Service.

Sir John would be in the vestry with his server preparing for the great Service. He would put on the special vestments always worn for the Holy Eucharist. This had always been the custom of the Church from the very earliest times, long before S. Augustine came to England. One of the earliest Church books, as long ago as the third century, tells us that the bishops, priests and deacons wore white garments "more beautiful than those of the people and as splendid as possible."

While he put on his vestments, Sir John said the Hymn "Come, Holy Ghost, our souls inspire," the forty-third Psalm, the Collect beginning "Almighty God, unto Whom all hearts be open" and the Lord's Prayer.

While he was doing this in the vestry, the choir in the Church sang a Psalm which was called the "Introit" (entrance) or "Office." This, too, was a very ancient custom of the Church (see page 26). As soon as the Introit began Sir John and his server, with the other clergy if there were any, came into the Church. Standing on the steps before the altar, he said a short

Confession, the server answering with a prayer that God would have mercy on him. Then the server said a confession and Sir John gave him absolution. If another priest or a deacon was there, Sir John then gave him the "Kiss of Peace" which you will remember was part of all the early Liturgies (see page 26); if not, he gave it to the server, after which they went up to the altar.

All this preparation would help the people to understand how very very solemn their great Sunday Service was and how reverently and carefully it ought to be celebrated. They were taught to keep reverent silence in Church, leaving outside "many wordes" and "ydel speeche." While they were still singing the Introit Psalm, Sir John took a censer from the server and swung it towards the altar so that the sweet-smelling smoke, which was a sign of prayer rising to God, would hover over it.

The Language of the Service.

It seems strange to us who have Prayer Books of our own and are accustomed to all our Church Services being in English, that in those early days they should have been in Latin, a language which only the clergy and a very few other people could understand. But perhaps it was the only thing to do at first. Latin was the best known language in the world; it was used in all the monasteries in every country. The Bible was in Latin; Prayer Books were in Latin and so was most of the literature of the world.

Travellers from any nation going into a strange country would find the Church Services the same as in their own land. People were not taught foreign languages then as they are now; very few could read or write their own. But an Englishman going through France and Italy and Germany and Spain would not feel strange when he went to Church and found the same Latin language used in the Services as at home in England. However little he might understand

the meaning of the words he would feel at home because the prayers would have the same familiar sound.

THE BEGINNING OF THE SERVICE.

You know that in our present Communion Service the Hymn "Glory be to God on high," etc., which is generally called by its Latin name the "Gloria in Excelsis," comes at the end of the Service, just before the last Blessing. In the Sarum Service it came at the very beginning, but during Advent and Lent this joyful Hymn was not sung at all.

When it was finished Sir John gave his people the old Church greeting we know so well, "The Lord be with you," and they answered, "And with thy spirit." In the Sarum Service this greeting was used several times.

Then came the Collect, Epistle and Gospel. The Collect was in Latin but when Sir John read the Epistle and Gospel, the people in the Church would listen carefully, for he read them in English which they could all understand. Of course, at first, the language was very different from the English *we* speak, but as the years went on it became more and more like it. Sir John read the Epistle either from the steps of the Chancel or from a small pulpit in the choir.

The Epistle was followed by a short Psalm called the "Gradual," a word meaning "steps"; it was sung by someone—generally two boys—standing on the steps of the altar or on the steps of the small pulpit. On festival days the Gradual was followed by a joyful Hymn called the "Sequence"—that word means "following"—and in times like Lent another psalm or some Scripture sentence was sung instead.

THE GOSPEL.

When the Hymn or Psalm was finished the people would be silent and reverent and watch very carefully what was being done, because they knew that one of the great moments of the Service had come—the reading of the Holy Gospel. Do you remember how in the

primitive Church Service the bringing of the Gospel Book was called "The Little Entrance"? (see page 26). There was the same kind of ceremony in the Sarum Service. Incense was offered again and everyone stood up as Sir John, with a server carrying his smoking censer, and two others with lighted candles, made a little procession to the pulpit carrying the "Gospel Book" and read the holy words to them in English.

How *very* interesting the Gospels must have been to people in those days. Probably no one in Sir John's parish had a Bible or could have read it if he had had one. The four wonderful books that tell the story of our Lord's Life and Death and Resurrection were not known to them as they are to us.

When the Gospel was finished Sir John kissed the Book and carried it back to the altar. The Nicene Creed followed, everyone bowing their heads or kneeling down when the choir sang the words "And was Incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified."

THE NOTICES.

When the Creed was finished, notices for the week were given out as they are now. Some of Sir John's notices would sound strange to us in these days. If the bishop had ordered him not to give the Sacraments to someone who had committed a great sin until he had confessed and repented, Sir John would tell the people about that. If any of his people were going to be married, he published the banns at this part of the Service and the people answered with the kindly wish "God speed them well."

Sometimes he asked for help towards building a bridge that was badly wanted, or for a parishioner whose barns had been accidentally burnt, or for another who had lost an arm. He told his people when cattle or sheep had strayed, and when he knew that any of them had quarrelled, he warned them to make friends again.

THE SERMON.

The Sermon came after the notices, if Sir John was going to preach one that Sunday, but there were not nearly so many sermons then as there are now. Sometimes the parish priests only preached four times in the year. "Sermon" is a Latin word meaning "a discourse"; they were often called "Homilies," from a Greek word with the same meaning.

You must not picture the congregation sitting in pews or on chairs to listen to Sir John's sermon; if they sat down at all it would be on the rush-strewn floor. For two or three centuries after the Sarum Service came into use, there were very few seats in English Churches, perhaps just a few for very old and weakly people.

We know quite well what kind of sermons were preached to English congregations in early times because some of them were written down and are still in existence. We have those good sermons of Abbot Ælfric's which the Archbishop of Canterbury ordered to be read in Church (see page 45). They were written as far back as the reign of Ethelred the Unready, about the year 1005; the one for Christmas Day is about "the Child in the bin."

THE OFFERTORY.

Sir John read some Scripture sentences and incense was offered again while the people's gifts were collected. Now-a-days we generally make our Communion offerings in money, but this was not so in early times. Many of Sir John's people would have no money at all; they would pay their share of Church expenses in corn, or fruit, or wool. Richer people sometimes gave jewels or garments for the images of saints, and candles were always a favourite offering. The Bread and Wine mixed with water for the Sacrament were laid upon the altar while the incense was burning. The Bread and Wine were provided by the parishioners in turn.

The server then brought water and Sir John washed his hands, praying that God would make him fit for his holy work. He asked his people to help him, saying, "Pray, brethren and sisters, for me, that this my sacrifice which is also yours, may be accepted by our Lord God." They answered with a prayer that he might have the help of the Holy Spirit and that God would accept the sacrifice for them all.

THE CANON.

After some private prayers, Sir John would begin the most solemn part of the Service with the words "Lift up your hearts!" to which the people replied, "We lift them up unto the Lord"; "Let us give thanks unto our Lord God!"; "It is meet and right so to do." You will remember that those words had been in every Communion Service ever since the time of the Apostles; they had been said by the martyr Church in the catacombs, by S. Augustine in the Roman Service and by S. Aidan in the Celtic Service. They were followed by the Sanctus, "Holy! Holy! Holy!" etc., which ended with the words "Blessed is He that cometh in the Name of the Lord; Hosanna in the highest!" On some days there was a prayer called the "Special Preface" before the Sanctus.

The Consecration Prayer—the greatest and most solemn Prayer ever said by a priest on earth—came next. I think good Sir John would say it very carefully and the people would be very quiet. They would have to watch him carefully to see when the Holy Sacrament was consecrated, because the Prayer was in Latin and it was very long, taking perhaps nearly a quarter of an hour to say.

The first part was very like our prayer for Christ's Church militant here in earth. It asked God to accept the gifts offered to Him, and then the Catholic Church, the Clergy, the King, and the people, especially those present in the Church and all their friends, were remembered.

The Blessed Virgin, all the Apostles, some of the early bishops of Rome, some of the martyrs and "all Thy Saints" were then mentioned, the prayer asking God for the help of their intercession.

The Consecration of the Bread and Wine came next, in the middle of the Prayer, not at the end as it does now. The Words of our Lord Jesus Christ on the first Maundy Thursday night were used, Sir John laying his hand on the Bread and Wine while he said them. Then he lifted the Paten and Chalice up for the people to see and know that the Sacrament was consecrated, before they were reverently covered. The next part of the prayer was like the "Prayer of Oblation" in our present Service. Sir John asked God to accept the Offering as He accepted the sacrifices of Abel, Abraham, and Melchisedek, and to grant that all who received the Sacrament might be "fulfilled with His grace and heavenly benediction."

Then came a beautiful prayer for the souls of all God's "servants and handmaids," that they might have "a place of refreshment, of light and of peace." There was one more memorial of the Apostles and Martyrs in which many saints were mentioned by name, amongst them that young mother-saint Perpetua and the young girl saints, Lucy and Agnes, and then the great Prayer ended with words of praise, honour and glory to God the Father.

The Consecration was followed by our Lord's own Prayer. After he had said some short prayers and the choir had sung the anthem, "O Lamb of God, that takest away the sins of the world, have mercy upon us," Sir John made his Communion, saying a Thanksgiving after it, and then he carefully washed the Paten and Chalice and his own hands. When this was done he said the last Collects and those words from the ancient Liturgies "Ite; missa est" ("Go; it is the dismissal"; see page 25), and he and his server went

back to the vestry, saying the first fourteen verses of the first chapter of S. John as they went.

Communion of the People.

Perhaps you have wondered that in trying to tell you what the old English Communion Service was like I have never mentioned the Confession and Absolution nor how Sir John's people received the Holy Sacrament. That is an important part which we must think a little about.

There was no Confession and Absolution in the Sarum Communion Service except those the priest and the server said to each other at the beginning. The reason was that, although people went to the Communion Service *every* Sunday, they did not *receive* the Sacrament nearly so often as we do now. Sir John would not expect his people to communicate more than once or twice a year and when they did, it would probably not be during the Sunday Celebration.

The Consecrated Sacrament was always kept ready in the Parish Church so that It could be given to the people at any time, even when there was no Service. It was kept in a "Pyx," a vessel of ivory or silver, with a cover of silk and a light burning before It, above the altar. There was no need for a general Confession and Absolution before the people made their Communion because Sir John would have heard all their Confessions and given them Absolution privately.

Reservation for the Sick.

Although Sir John would not expect his people to receive the Holy Sacrament at the Sunday Service, he *would* expect them to send for him at once, day or night, if they were ill, that they might receive It at home. This was one of the very oldest customs of the Church; you will remember that Justin Martyr mentions it in the account he wrote of Christian worship in the middle of the second century (see page 12).

Sir John's people would be quite accustomed to

meeting him at any hour, with the "water-bearer" clerk walking in front of him, carrying a cross and light and ringing a bell. They would know that he was on his way to give the Sacrament to someone who was ill or perhaps dying, and they would kneel reverently as he passed and say a prayer for the sick person.

We have seen now what the chief Service of *every* Sunday was like in the Church of England, from soon after the Norman Conquest until the Latin "Missal" was changed for the English Prayer Book in the reign of King Edward the Sixth.

CHAPTER VII.

THE DAILY AND OCCASIONAL SERVICES. THE "BREVIARY" AND "MANUAL."

THE "HOURS."

WE have already seen how from very early days there were Services called "Hours" at frequent intervals throughout the day and night. Look back at the list of them on page 49.

At first these Services were quite simple—just Psalms, Scripture Readings and the Lord's Prayer. As time went on, more devotions were added, and Canticles and Hymns were sung. Then there were Collects and Prayers called "Memorials" of the great events in the Life of our Lord, with intercessions for the souls of the departed and many versicles and responses. Many of these were changed every day and the "Hours" got longer and longer and at last were so complicated that it was "more business to find out what should be read than to read it when it was found out."

All the Hours were said in the monasteries, but at such times as harvest when there was a great deal of work to be done, the monks would say two or three of the Services together. In the village Churches this was probably the general custom.

When Sir John and a few of his people went to Church early on Sunday morning, about 6 o'clock, they would perhaps say "Prime" and "Lauds"—the "day-break" and "going-to-work" Hours—together (see page 49).

About 3.0 in the afternoon they would have their Evening Service, which would be "Vespers" and "Compline"—the "Sunset" and "Bed Time" Hours—put together. You will think it strange that this

service should be so early, but you must remember they had no gas or electric light in the Churches then. Candles were the only artificial light and it would cost a great deal to supply enough of those if the village Church was a large one, as many of the village Churches were. Also, they had their Sunday dinner at 11 in the morning, and were allowed to spend the afternoons in games, archery, dancing, and watching "mystery" plays in which Bible and Church History scenes were acted.

On the weekdays probably Sir John said "Terce" and "Sext" and "None" together to give himself time for his parish work. Perhaps there was a Breviary belonging to the Church, but if not, Sir John would read them from his own "Portuary" (see page 50) and the congregation would listen. Very few people would be able to join in at all because, of course, the "Hours" were all in Latin, even the Hymns.

If you could understand the Latin and hear those Services now, you would find that you knew a great deal of them quite well because, as we shall see later on, our own Morning and Evening Services were taken from them.

For instance—in the Morning "Hours" you would find the versicles "O God, make speed to save us"; "O Lord, make haste to help us," etc.; the Te Deum and Benedictus; the Psalms; short Scripture Lessons (generally one verse from the Epistle for the day); the same Collects we have now; on some days the Athanasian Creed, and hymns that are in our hymn books now.

It was the same at the Evening "Hours." Magnificat was sung at Vespers and Nunc Dimittis at Compline; there were the familiar Psalms and Hymns and short Lessons. At Compline the Lesson was the same every day all the year round, the verse from Jeremiah, "Thou, O God, art in the midst of us, and we are called by Thy Name; leave us not" (Jer. xiv. 9).

Some of our favourite hymns came to us from these daily Services of the Church. "Now that the daylight fills the sky" was the hymn sung at Prime, and "Before the ending of the day" was the Compline Hymn. "Lo! Now is our accepted day" was sung at Vespers in Lent; "The Royal Banners forward go," at Passiontide, and "Ye choirs of New Jerusalem!" at Easter. The Hymns Nos. 9, 10 and 11, in *Hymns Ancient and Modern* are those which were sung or said every day at Terce, Sext and None.

HOLY MATRIMONY.

Now let us suppose that we were at the wedding of "Martin" and "Margaret," two of Sir John's parishioners. Their banns had been published at the Parish Mass on three Sundays. Sir John would be very careful about that, because if he married them without having done it, he would not be allowed to take any Church Services at all for a whole year.

Of all the Services in our present Prayer Book the Marriage Service is most nearly like what it was when the Sarum Prayer Book was used, except that it is said in English instead of Latin. The Sarum Marriage Service was nearly all Latin, but in the "Manual" that was used at York much of it was in English even then.

When the happy day came, Martin and Margaret, with their friends, went before breakfast to the Church door but they did not go inside. Sir John, carrying his Manual, came out to them in the porch and they stood before him there for the first part of the Service. In one old Account Book, the Churchwardens wrote that the Bridegroom wore a garment of "green checkery" and the Bride "one of a red colour" when they came to the Church Porch for their wedding in the year 1450. The bride always wore a veil.

Sir John first told the congregation assembled in and about the Porch that they were gathered together "before God and His angels and all His halowes (saints)" to join Martin and Margaret together as man

and wife and if anyone knew any reason why this marriage would never be right, they must tell it "now or never." He warned the bride and bridegroom very solemnly in the same way.

Then he asked Martin first and then Margaret whether they would have each other as husband and wife "as long as your life lasteth?" The Latin answer to this solemn question was "Volo"; sometimes it was said in English, "I wyll," and sometimes they said, "Yes, Sir."

In the Sarum Service which Sir John was using, the next question was "Who shall give this woman?" but in the Service used at York the bridegroom asked "Who gives me this wife?" Her father or nearest relation having given Margaret to Sir John, he joined her right hand to Martin's for what was called the "troth-plight" (the old English words for "truth-pledge"). Martin made his vow to Margaret with their right hands joined; Margaret made her vow to Martin with their left hands joined. This part of the Service was in English.

When the "troth-plight" was finished Martin gave the wedding-ring to Sir John with a gold and silver coin, laying them upon the Manual in his hands. The priest blessed the ring, with a prayer that Margaret might live in God's love and peace, and gave it back to Martin. Martin took Margaret's hand again and said in English: "With this ring I thee wed and this gold and silver I thee give, and with my body I thee worship (honour), and with all my worldly chattels I thee endow, in the Name of the Father (here he put the ring on Margaret's thumb) and of the Son (here on her first finger) and of the Holy Ghost (on her second finger). Amen" (leaving it on her third finger).

Sir John gave them the Church's solemn blessing and then they all went on in procession into the Church for the Communion Service, which was always part of the marriage rites, singing the 127th Psalm. Martin and Margaret, now man and wife together,

knelt on the altar steps and received yet another solemn blessing before Sir John went on to celebrate the Holy Eucharist for them exactly as he did on Sunday mornings. They both received the Blessed Sacrament and then their truly Christian wedding was finished and they went out to live their new life together.

Holy Baptism.

About a year after their wedding Martin and Margaret, with their friends, came again to the Church porch and in Margaret's arms was their little son. They were going to call him Christopher and they had brought him to be baptised. Let us see what the Service in the Manual was like which Sir John used for little Christopher when he was admitted into the Church of God.

The first part of the Baptismal Service, like the Marriage Service, was taken in the Church porch. The first thing Sir John did was to breathe on the little baby, saying, "I put the Sign of our Lord and Saviour Jesus Christ on thy forehead and on thy breast" with a prayer that God would receive him. The godfather then held out his hand with some salt in it, and Sir John put a little bit in the baby's mouth. (This was one of the oldest customs of the Church; it was done at the Baptisms in the catacombs.) He said "Receive the salt of wisdom that God may be gracious to thee unto life everlasting," and then he said a prayer asking God to give Christopher a guardian angel.

Then followed what was called the "Exorcism"—commanding the devil in the Name of the Father, and of the Son, and of the Holy Ghost, to come out of the baby and never return, because he had been bought by the precious Blood of Jesus Christ and called to be His lamb.

The Gospel came next—S. Matthew's story of our Lord holding children in His arms and blessing them—and then Sir John put his fingers in his own mouth

and touched the baby's eyes and ears, as our Lord used to do when He healed blind and deaf people. Everyone said the Lord's Prayer, the words S. Gabriel said to the Blessed Virgin, and the Apostles' Creed.

The Service in the porch was now finished. Taking hold of the little one's right hand, Sir John made the sign of the Cross upon it, and led the way into the Church to the Font saying to him, "Christopher, enter thou into the house of God; that thou mayest have eternal life and live for ever and ever."

The Blessing of the Water.

The water in the Font was fresh and had not been used for any other Baptism, so before he baptised Christopher in it, Sir John consecrated it for the Sacrament. He said a Litany and a Prayer of Consecration, making the sign of the Cross in the water, breathing on it three times, and pouring some holy oil and a few drops of wax from a burning candle into it. This part of the Service was called the "Benediction of the Font"; it was not used at every Baptism but only when the water had been changed.

The Baptism.

Sir John next asked the baby whether he renounced the devil and all his works; the godparents answered for him as they do now. Before he asked the next question, whether he believed the Christian faith, Sir John anointed Christopher with holy oil. When the godparents had answered again and also said that the baby desired to be baptised, Sir John took him into his arms and poured water on him three times "in the Name of the Father, and of the Son, and of the Holy Ghost." When he had been signed with the Cross once more, he was dressed in a white garment called the "Chrisom" which he would wear for eight days, Sir John saying, "Christopher, receive a white robe, holy, spotless, which thou must bring before the judg-

ment seat of our Lord Jesus Christ, that thou mayest have eternal life and live for ever and ever."

A lighted candle was then held in his little hand and Sir John said, "Christopher, receive a burning light that cannot be taken out of thy hand; guard thy baptism, keep the commandments, that when the Lord shall come to the wedding, thou mayest be able to meet Him in company with His saints in the heavenly bride-chamber, that thou mayest have eternal life and live for ever and ever."

Sir John told Martin and Margaret and the god-parents that until Christopher was seven they must keep him from fire and water, from "horse-foot" and "hound's-tooth"; that they must take him to be confirmed the first time the bishop came within seven miles, and that they must carefully teach him the Lord's Prayer, the "Hail! Mary," and the Creed.

You will think, perhaps, that there were a great many ceremonies in the Baptism of a little baby in those early Church days. So there were, but they were all meant to show how very, very important that little baby's baptism was. Nearly all the ceremonies—the sign of the Cross, the anointing, the giving of the salt, the consecration of the water, the pouring in the oil and wax, the lighted candle, and the chrisom robe—had been used by the Church ever since the sixth century, and some—the anointing and the white robe—are mentioned by Church writers soon after the time of the Apostles themselves.

The Confirmation Service.

The time soon came for little Christopher to be confirmed. His father and mother did not wait till he was fourteen or fifteen; they took him to be "Bishopped," as they called it, as soon as possible. If the Bishop had happened to be in Church when he was baptised, he would have been carried to him straight from the Font and confirmed there and then while he was wearing

his chrisom robe. In any case, he would be confirmed before he was seven.

The Sarum Confirmation Service was in two of the Latin Prayer Books, the parish priest's "Manual" and the Bishop's "Pontifical," and was very short.

Every Bishop consecrated oil on the Thursday before Easter and carried a vessel of it as he went about his Diocese, so that he could have it ready for use whenever it was wanted. In the very early days of the English Church when hardly any Churches had been built, and there were only a few Bishops, they often confirmed children out-of-doors at the side of the road as they travelled from one place to another.

When Christopher was confirmed the same Versicles and Answers were said that are in the Confirmation Service now—"Our help is in the Name of the Lord," etc., and the same Prayer that follows for the sevenfold gifts of the Holy Spirit.

Then Christopher knelt down before the Bishop who dipped his thumb into the holy oil and made a cross on his forehead, saying: "I sign thee, Christopher, with the sign of the Cross and confirm thee with the oil of salvation, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen. Peace be with you."

A white linen band was then put round Christopher's head which he wore for seven days; the Bishop said another prayer, with two verses from the 128th Psalm, and gave him his blessing.

English boys and girls were confirmed in that way through all the time that the Latin Service Books were used.

The Church Catechism which, in our Prayer Books, comes just before the Confirmation Service, was not in the Sarum Prayer Book; it was not written until the time of *English* Prayer Books. We shall think about it when we come to those. But parish priests were ordered to teach the children—and grown-up people too—all that is in the Catechism, especially the mean-

ing of the Creed, the Lord's Prayer, and the Ten Commandments. They often had classes for instruction, generally in the Church porch on Sunday afternoons before Vespers and at other times.

Services for the Sick.

There were three Services for sick and dying people in the Sarum Prayer Book, and they were regarded as so important that a priest was not allowed to sleep out of his parish unless he left another priest there to take his place, in case he should be needed during the night.

The Services were :—

1. The Visitation of the Sick.
2. The Anointing of the Sick.
3. The Communion of the Sick.

As soon as he received notice that any sick parishioner wanted the help of the Church, Sir John called the "water-bearer," with his light, his hand-bell and his vessel of holy water. Then he fetched from the Church the consecrated oil and the "Pyx" in which the Holy Sacrament was kept for those who were ill.

(If the sick person lived very far from the Church, and many parishes in those days were very large indeed, Sir John rode alone to the house, with the Pyx in a silk bag slung round his neck and the lantern and bell suspended from his horse's bridle.)

As he went, he and the clerk said the seven penitential psalms together, and when they reached the house Sir John said "Peace be to this house and to all that dwell in it."

Coming to the sick man's bedside, he sprinkled him with holy water and then began the Visitation Service. The first part was prayers and versicles and nine Collects. Then, speaking in English, Sir John said the Creed and asked whether he truly believed it and whether he was in charity with all men. The sick man then confessed his sins and Sir John told him in

God's Name that they were all forgiven if he was truly sorry for them, and gave him Absolution, saying some more prayers for him. That ended the Visitation Service.

The Anointing Service was generally called "Holy Unction." It began with the 61st Psalm and the beautiful Prayer "O Saviour of the world, Who by Thy Cross and Passion hast redeemed us, save us and help us we humbly beseech Thee, O Lord."

Then Sir John touched the sick man's head, his eyes and ears, his hands and his feet with the consecrated oil, saying prayers for his restoration to health. If you will look at the Epistle of S. James in the New Testament (v. 14—15), you will see what an ancient and scriptural ceremony this is, as old as the time of the Apostles themselves.

When the sick man had made his confession and received Absolution and been anointed, Sir John gave him his Communion, with a very short Service. Taking the Holy Sacrament from the Pyx, he asked him whether he truly believed that It was the Body and Blood of his Lord, and when he had answered "I believe," he gave him the Sacrament, saying a prayer and the 104th Psalm. This Communion of the sick was often called the "Viaticum," a word which means "Food for the road."

There was yet another short Service in the Manual called the "Commendation," but that was only used when the priest was with the sick person when he died. It commended his soul into the hands of God as our Lord Jesus Christ commended His own Soul when He died on the Cross.

The Services for the Dead.

There were several Services for the faithful departed in the Sarum Prayer Book. When one of his people had passed away Sir John went to the house and had the first Services there with the mourners, during the days before the funeral. These Services were

called "The Office for the Dead." They were really a special Mattins and Evensong, but they were known as the "Dirge" and the "Placebo," from two of the Latin words in the Psalms used in them, just as we call the Song of the Blessed Virgin "Magnificat" from the Latin word for "magnify."

When the time for the Burial came, Sir John and the clerk, with perhaps some of the choir of the Church, would lead the procession with which the body was brought to the Church. Lights were carried and a bell rung to ask those who were within hearing to pray for the soul that had passed away. The body was placed in the Church with the feet towards the east, the place of the sun-rising.

A special Celebration of the Holy Communion followed. This was known by the beautiful name of "The Requiem," which means "The Rest," from the first Latin word of the Introit, "Rest eternal grant to them, O Lord, and let light perpetual shine upon them."

The Burial Service began as soon as the Celebration was finished and was divided into three parts, the first in Church, the second at the grave, and the third in Church again. In the first Sir John sprinkled the coffin with holy water and offered incense, with special prayers, before they went out to the grave. He had cut the first piece of turf, when the grave was made, in the form of a Cross. Psalms were sung as they carried the body to its resting place, with the "Eternal Rest" prayer; the grave was blessed and sprinkled with holy water and another Psalm was sung while the burial took place. Then they went back to the Church and finished the Service with a Psalm and a prayer that all faithful souls might rest in peace.

During the month that followed, Sir John would sometimes repeat the special Mattins and Evensong, if the mourners wished it and on some days he would give them the special "Rest" celebration of the Holy Communion.

Rich people often left money in their wills to provide a priest who would celebrate the Holy Communion for those who had passed away, and in many of our Cathedrals and parish Churches there are what are called "chantry chapels" where those Services were held.

Besides these Services for Marriage, Baptism and Confirmation, and for the Sick and Departed, Sir John probably had in his Manual, the Church Kalendar, prayers to be used when water and salt were consecrated, directions how to make a will for any of his people, and blessings to be said over bread, meat, cheese, butter or eggs.

CHAPTER VIII.

THE "PONTIFICAL" AND "PROCESSIONAL."

THE "PONTIFICAL."

IF you were asked what are the Services now which only a Bishop can take, and where they are to be found, perhaps most of you would say that they are the Confirmation and Ordination Services, and that they are all in the Book of Common Prayer.

There are, however, some other Services which need a Bishop and are not in our Prayer Book.

For instance, when a Sovereign of the British Empire is crowned, the Archbishop of Canterbury has to take a very solemn and grand Service which is not in the Prayer Book. The Coronation Service is a Prayer Book of the Church of England by itself, containing the Holy Communion Service with all the special prayers and ceremonies of the Coronation; we shall have a special chapter about it at the end of our history.

Then it is part of a Bishop's work to consecrate new Churches and churchyards, and to institute and authorise new Rectors or Vicars. One Bishop is chaplain to the House of Lords and has to say the prayers there. The Services used for such purposes as these are not always the same; the Bishops are free to arrange them as they think best for their different Dioceses.

THE SERVICES IN THE SARUM PONTIFICAL.

It would be impossible to tell you about all the Services in the Sarum Bishops' Prayer Book; there were sometimes more than fifty of them, for all kinds of purposes, some of which would seem strange indeed if our Bishops took them now.

For instance, men and women sometimes thought

they could serve God best by living shut up in a little cell in the wall of a Church or by a bridge all the days of their lives, depending for food on the charity of the people who passed, and praying always for the Church. They were called " anchorites," and the Service used when they were shut up in their cells was in the Pontifical. (The word " Pontiff " means a bishop.)

There were a great many pilgrimages to Holy Places, especially to Jerusalem and Rome, and to Churches where great saints had been buried. We had many of these " shrines," as they were called, in England—at Canterbury, Durham, Glastonbury, Walsingham, Bury St. Edmunds, St. Albans, and other places. When a pilgrimage went to any of them, it was first blessed by the Bishop with a Service in the Pontifical.

Then there were Services for making monks and nuns; for consecrating Churches, Churchyards, Altars and Ships; for blessing Chalices, Bells, Army Colours, Books, new Homes, and many other things. There were the special Services for Ash-Wednesday and Maundy Thursday; the Ordination Services for Bishops, Priests and Deacons, and the lesser Orders (see page 77), and the Pontifical also contained the Communion Service and the Occasional Services from the Manual as well. When you remember that everything was written and sometimes illustrated with beautiful paintings, you will see that it must have been a very large book indeed.

We have already seen what the Sarum Confirmation Service was like when we thought about little Christopher's baptism (see page 66). Now let us think how good Sir John was ordained to minister to his people.

Holy Orders.

No Services in the Prayer Book are more important than those through which the clergy receive their Holy Orders. On the evening of His glorious Resurrection Day our Lord Jesus Christ told His Apostles that they

were to go on with the work that He had begun in the world—"As My Father hath sent Me, even so send I you." Breath was a sign of the Holy Spirit, the "Giver of Life"; He is called in the Psalms the Breath of God's Mouth (Ps. xxxiii. 6).

Jesus breathed on the Apostles that night and said "Receive ye the Holy Ghost. Whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained" (S. John xx. 22, 23). That was the beginning of *all* Church Ordinations.

As soon as the Holy Ghost came to them the Apostles went out to do the work of Christ through His Church. They ordained others to carry on that work when they had gone. As the Church spread and increased, the Clergy were gradually divided into three ranks of "Orders," as they were called—the Apostles or Bishops; the "elders" or Priests, and the "Deacons." There have been Bishops, Priests and Deacons in the Holy Catholic Church all over the world ever since that time and they have always been made by prayer and the laying-on of hands.

There are Ordination Services for Bishops, Priests and Deacons, in that ancient Prayer Book used by Bishop Serapion in the middle of the fourth century (see page 22).

Many other ceremonies have been used at Ordinations at different times and in different parts of the Church, but prayer and the laying-on of hands have always been the means through which Holy Orders have been passed on from one age to another, ever since the time of the Apostles.

Our present Prayer Book says that "it is evident unto all men diligently reading Holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church; Bishops, Priests and Deacons." It goes on to say that the Orders were given "by publick prayer, with Imposition (laying-on) of Hands . . by lawful authority"; that those Orders are to "be continued and reverently

used and esteemed in the Church of England" and that no man is a lawful Bishop, Priest or Deacon in the Church of England, unless he has been consecrated and ordained by Bishops in this way.

The Bishops, Priests and Deacons were called the "Sacred Orders." As time went on the Church also had what were called the "Minor Orders." These were:—

1. Subdeacon. He had charge of the Vessels used at the Celebration and he read the Epistle.
2. Acolyte. He attended the Priest at the Celebration and held the lighted candle while the Gospel was being read.
3. Exorcist. He read the prayers commanding evil spirits to depart.
4. Reader. He read the Scriptures in Church.
5. Doorkeeper. He opened and closed the Church doors and rang the bells.

Ordination Services in Anglo-Saxon Times.

We know quite well what the Services for making Bishops, Priests and Deacons were like in the English Church before the Sarum Prayer Books were drawn up, because we still have in existence the "Pontifical" belonging to the first Archbishop of York who died in the year 766 and was buried in the porch of York Minster. His name was Egbert. There had been seven Bishops of York before him but he was the first *Archbishop*. His Prayer Book is not in England but in a library in Paris. There is another Anglo-Saxon Pontifical in the same library which belonged to our famous Archbishop of Canterbury, S. Dunstan, one at Exeter given to the Cathedral by Bishop Leofric, who was chaplain to King Edward the Confessor, and several in the British Museum.

From these old Bishops' Prayer Books we learn that they ordained Deacons with prayer and the laying-on of hands, putting a stole on them; giving them the "Gospel Book" and anointing their hands with consecrated oil.

Priests were ordained in the same way, except that the Chasuble (the special Vestment worn at Holy Communion) was put on them and the Chalice and Paten were put into their hands.

When a Bishop was consecrated, one Bishop laid his hands upon him, two others held the "Gospel Book" on his neck and all other Bishops who were present held their hands above him. His head and hands were anointed; a pastoral staff and a ring were given to him, and he was led to his throne and blessed.

Most of these ceremonies had come to England as the Communion Service did, partly from the ancient Roman Services and partly from the Gallican; some of the prayers are in the old Sacramentaries made by the Popes in the fifth and sixth centuries (see page 43).

The Sarum Ordination Services.

When the Sarum Prayer Books were drawn up, the Ordination Services were longer and much more elaborate, but all the old Anglo-Saxon ceremonies were still just the same. The Hymn "Come, Holy Ghost, our souls inspire," was used in the Service for Priests and Bishops, and a mitre was given to a Bishop as well as his pastoral staff and ring.

The words "Receive the Holy Ghost for the Office and work of a Deacon (or Priest)" were used when hands were laid upon them. Deacons were ordained by one Bishop; Priests by a Bishop and other Priests, and a Bishop was always consecrated by several other Bishops.

The Apostolic Succession.

It was with these prayers and ceremonies that the Holy Orders of the Church were handed down in England from one century to another in Anglo-Saxon and Norman times and all through the five hundred years during which the Sarum, York, Hereford and other Prayer Books were in use. The Ordination Services were always taken by Bishops who had been

consecrated by other Bishops, back to the time of the Apostles themselves, who received their commission from our Lord Jesus Christ Himself on the evening of His Resurrection Day. These Services were said in Latin for some time after all other Services were in English; they were the last part of the Prayer Book to be changed at the time of the Reformation.

The long line going back to the first Easter Day is called the "Apostolic Succession" because the Bishops, Priests and Deacons "succeed" the Apostles. The word means "to go down"; the clergy of our Church have "come down" to us from the Apostles ordained by our Lord Himself when He was on earth. You will understand why it is so tremendously important that English Church clergy should receive their Holy Orders in this way and in no other, and why no one would ever be allowed to celebrate the Holy Communion in an English Church who had not been ordained by a Bishop.

The "Processional."

Perhaps you will say "You have told us what the Communion Service and the Daily Services were like in the Latin Prayer Books; how people were married; how children were baptised and confirmed; about the services for the sick and dying and the burial services, and how Bishops, Priests, and Deacons were made; why have you never mentioned the Litany?"

Well, you see, the Litany had a Prayer Book to itself called the "Processional." Sometimes the Litany itself was called "The Procession"; we find directions in the old books to people to "sing the procession on their knees."

Processions.

From very early days, the Church all over the world has used processions in public worship, especially before the Holy Communion Service in Church and out-of-doors in special times of need or trouble. The

earliest Litanies sung at these were short prayers with the Greek words "Kyrie eleison" ("Lord, have mercy") after each prayer.

After the first three centuries when so many faithful Christian men, women and children laid down their lives for Jesus Christ, their names were often put into the Litanies, with the words "Pray for us."

Let us think of Sir John and his people again and see what sort of Litany they sang when they had a procession. They had one on Sundays before the Communion Service, on Wednesdays and Fridays in Lent, on Easter Eve, and at other times. The two greatest occasions for processions were Palm Sunday and the Rogation Days, Monday, Tuesday and Wednesday before Ascension Day.

They began on Palm Sunday by taking a quantity of willow branches to the altar in Church. Sir John blessed these branches and distributed them to the people. The prayers for this little Service, which was called "The Blessing of Palms," were in the "Missal."

Carrying their "palms," the people went out in procession to the Churchyard Cross; there Sir John read some of the Gospel story of our Lord's Passion to them. As they went back to the Church for the Communion Service they sang the hymn we all love, "All glory, laud, and honour, To Thee, Redeemer, King," and as they entered the porch a boy dressed like an angel threw flowers down upon them from a platform put up for the purpose.

The "palms" were carefully kept until the first day of Lent in the following year and then burnt to ashes. These ashes were consecrated by the Bishop with a short service which was in his "Pontifical." The people knelt at the altar and Sir John, dipping his finger into the ashes, made the sign of the Cross on their foreheads, as a sign of repentance for their sins. This is why the first day of Lent is still called Ash Wednesday.

Rogation Processions.

The word "Rogation" means "asking." Another old English name for the three days before the Festival of the Ascension was "Gang Days," because the Litany was sung in Procession round the borders of the parish and, in country places, through the fields, to ask God's blessing upon the crops.

Sir John's boys and girls would enjoy the Rogation processions because they always had a great share in them. They were dressed up in "poyntes" and "plumes," "taggs" and "laces," and they carried banners with bells on them as they followed Sir John and his cross-bearer from one farm to another. We should think one part of this great Church procession very strange. On the Monday and Tuesday a dragon, with a huge tail, was carried at the head of the people, but on Wednesday the dragon, without any tail at all, was carried *behind* the procession. Sir John's people never thought it strange; they knew that it was a sign that the devil was conquered and his power destroyed by the Lord Jesus Christ Whose glorious Ascension they were going to celebrate the next day.

The Rogation "Processioning" or "perambulation" as the old books call it, was one of the oldest customs of the Church of England; it is mentioned in King Alfred's laws. At different places in the fields called "Stations," Sir John read special prayers for a good harvest. In coast parishes there were prayers for the fishermen and for the harvest of the sea.

The Rogation Litany.

The Litany they sang began with the words "Lord, have mercy, Christ, have mercy, Lord, have mercy," and the same prayers to God the Father, God the Son, God the Holy Ghost, and the Holy, Blessed and Glorious Trinity, with which our Prayer Book Litany begins.

Then came the long lists of saints, with the words

" Pray for us " after each name. They included the Holy Angels, the Old Testament Patriarchs and prophets, the Blessed Virgin, S. John the Baptist, the Apostles and Evangelists, and many martyrs, virgins, and confessors. Any saint belonging to the district was always included in the Rogation Litanies. For instance, in Archbishop Egbert's Prayer Book (see page 77) S. Cuthbert and S. Guthlac are mentioned because they had been connected with the Diocese of York.

A number of short prayers for deliverance from various evils with the response " Deliver us, O Lord," and for blessings with the response " Hear us, we beseech Thee," came next. They were very like the prayers we have in the Litany now. The procession ended in the Church with the prayer " O Lamb of God, that takest away the sins of the world," the Greek " Kyrie eleison," the Lord's Prayer and some collects.

When the " perambulation " was finished, Sir John and his people had dinner together, and the old Church account books tell us what the Churchwardens bought for the dinner and that the boys and girls had buns and cakes, " saferon " and " cloves."

CHAPTER IX.

HOW THE LATIN PRAYER BOOKS WERE MADE.

We have learnt something now about the chief Latin Prayer Books of the Church of England before the Reformation, from which nearly all our present Services are taken. Before we think how and why they were changed for an English Prayer Book, I think you may like to know how they were written and illustrated, so we will have a short chapter about that before we go on to the story of the Reformation.

The Scarcity of Prayer Books at First.

We see books everywhere in all the rooms of our houses, even in the nursery, in the shop windows, in libraries, on railway bookstalls, in the schoolrooms and in the Churches—in fact, almost everywhere. Quite ordinary houses may have hundreds of books in them. If we want a book upon any particular subject we can go to a shop and order it; very often we can get a second-hand copy for half-price. In all our big cities and in many small towns, there are Free Libraries where thousands of books on all kinds of subjects are at our disposal without any cost at all.

All this makes it difficult for us to imagine the time when there were books hardly anywhere except in the libraries of the monasteries; when great and wealthy men thought themselves very fortunate if they possessed just *one* book and left it in their wills as a very great treasure. Yet this was the case for many a long year after the Church came to England. We have already seen that it was several hundred years before the Clergy had a Prayer Book of their own, before they even had a copy of the Communion Service.

The Writing of the Service Books.

All the old Prayer Books, in fact *all* books, were written on a costly and durable material called

"vellum." The name comes from a Latin word for "a calf" because vellum was calfskin prepared in a particular way.

Paper is so cheap and common now that we find it difficult to remember how valuable it was in the early days. The "scribbling-paper" we use so carelessly, even the rough paper in which we wrap up parcels, would have been a treasure for Bishops and kings then.

Vellum was so precious and costly that the monks in the scriptoriums sometimes made what is called a "palimpsest." The word means "scraped again." They rubbed the writing off an old manuscript and wrote another book on the same vellum. For instance, sometimes they had a book of one of the old Greek or Roman heathen writers; they scraped the letters off and then wrote the Psalter or a Service instead.

Of course it was a very good thing that manuscripts were written on vellum because that is why they have lasted for such long centuries. If they had been written on paper such as we use now, they would have been worn out and lost hundreds of years ago. We should not have had Bibles and Prayer Books fourteen, fifteen, or even sixteen, hundred years old as we have now. There would have been no chance of finding Bishop Serapion's Prayer Book sixteen hundred years after he wrote it. You would not have been able to go to the British Museum and see "The Book of the Blessed S. Cuthbert which fell into the sea" about 1,150 years ago (see page 39).

When England had become a really Christian country with monasteries and Churches all over the land, books became more plentiful every century. The monks, and there were thousands of them, were *always* making more and more copies of the Bible and the different Latin Prayer Books.

When a Missal or Breviary was written in a monastery scriptorium, the monks did the ordinary writing first, leaving the spaces for the capital letters vacant. The manuscript was then examined by a "corrector"

who noted all mistakes. Then it went to the "illuminator" who put in the elaborate capital letters, drew beautiful borders for every page, and often painted pictures on the manuscript.

They made many of their designs from nature; the vine, oak, hawthorn and ivy were favourite models, and so were roses and lilies, palm branches and corn ears. Birds, animals and insects were used, dragons also, and many grotesque figures.

The monks mixed their colours with fish-glue, egg or the gum that is found on the boughs of cherry and plum trees. When they used gold, they burnished it with a stone or the tooth of a wild boar.

In many of the manuscript Prayer Books the initial letters were so large that they took up perhaps half a page, and were most beautifully decorated. They often painted exquisite little pictures of the Sacraments or of scenes from the Bible, and the lives of the saints, in such letters as C, G, B or R. In one Manual there is a picture of a Baptism with a little greyhound sitting at the foot of the Font. Missals generally had a picture of the Crucifixion in them. The writers and illuminators never scamped their work or used bad materials; the colours and gold are as fresh and bright in the Prayer Books now as they were when the patient fingers of the monks toiled at them perhaps a thousand years ago. That is why we have so many of their manuscripts still. In the British Museum alone there are over 50,000, and the Bodleian Library at Oxford has 30,000. They are books of all kinds, of course, but by far the greater number are Church books, Bibles, Missals, Breviaries, and other Service Books.

When the vellum pages were ready for the "buckebyndder" monk, he sewed them together with the sinews of an ox and made the covers of wood, covered sometimes with silver plates, sometimes with "stag skynnes" or velvet. Manuscripts of special value were often ornamented with jewels.

Of course books like these were very costly, far beyond the reach of ordinary people. Four Service Books that were used in the great Church at St. Albans cost about £400 in our money. In the year 1447 a Countess gave two hundred sheep, five quarters of wheat and five quarters of rye for a book of sermons.

CHURCHWARDENS' ACCOUNTS OF SERVICE BOOKS.

As the years went on the parish Churches began to possess Service Books of their own. The Churchwardens often tell us what books their own Church possessed, what they were like, what they cost, who presented them, if they were gifts, and how they were repaired when they began to wear out. Poor parishes often had only one Missal and one Breviary or Manual. A rich parish which could buy all the different books needed for all the Church Services would have these:—

For the Communion Service.

1. A Missal.
2. An Epistle Book.
3. A Gospel Book.
4. A Gradual (the Music of the Service).

For the Daily Services.

1. A Breviary.
2. A Psalter.
3. A Collect Book.
4. A Legenda (the Scripture Lessons).
5. A Hymn book.
6. A Processional.
7. An Antiphoner (the Music of the Services).

For the Occasional Services.

1. A Manual.

For the Bishops' Services.

1. A Pontifical.

For the Ritual of the Services.

1. A "Pye" or "Ordinal" (the book of directions or rubrics).

The Service Books were kept in "bagges" made either of "sele skynnes" or "bukskyn" and carefully locked up in the Parish "scob" (oak chest).

At first Prayer Books were only written in the monasteries, but after they became more common and parish Churches began to possess them, they were written by travelling scribes who went from one place to another, writing new books and repairing old ones. The Churchwardens often wrote down what they paid to these "scriveners" and "buckebyndders" for their work. One good man in a Somerset parish writes that they paid "ye buckebyndder" 26/9 for "another bargayne."

The old accounts of the Prayer Books are most interesting, but they are not always very easy to read. The good Churchwardens had such curious ideas about the spelling of the names of the different Service Books. We find "sawtyr"; "salltre"; "salter"; and "salmes"—they all mean "Psalter." The Epistle Book is often called the "Pystilbot" or the "Pistellour." But the word that troubled the poor men most was the "Processional"; unless you knew that they spelt it in every possible way, you would hardly guess what they meant when they wrote that they paid elevenpence for a new "prossyon."

We often find entries of money paid for "cowchers" or "couchers." That was the name they gave to any Service Book that was so large that it had to lie on a desk like the big Bibles on our lecterns. The name came from the French word "coucher"—to "lie down."

Prymers.

Before we go on to think about the English Prayer Books I want to tell you a little about a book called the "Prymer" or "Hours." This was the Book of Prayers used by the lay people from the time when they began to have Prayer Books at all until after the Reformation began. There are numbers of them,

both written and printed, in existence still. Most of them are in Latin, some half in Latin and half in English, and a few written, and many printed, entirely in English.

The Prymers were private Prayer Books for use at home, not for the Services in Church, and very precious they were to the good men and women fortunate enough to own them. They were beautifully illustrated with little pictures, and borders, and generally bound in red or blue velvet with gold or silver clasps. An old writer says they were "garnyshed with glorious titles and redde letters." Sometimes they were quite large books but there is one in the British Museum only an inch high.

The Prymers were often left in people's wills; one lady who died in Henry the Seventh's reign left hers to her god-daughter "as a remembrance to pray for me."

Sometimes people wrote a curse on the flyleaf on anyone who should steal the Prymer. One man wrote:—

"This book is one and Christ's curse is another;
He that takes the one takes the other."

but another was more gentle:—

"You that find,
I pray you to take the pain,
To bring my book home again."

In early days nearly all boys who were taught to read were those who were going to be "clerks"; that is, they were going to take either the "sacred" or the "minor" Orders (see page 77). The word "clergy" comes from the Latin word for "clerk"; a "clergyman" is a "clerkman." They learnt to read in Latin and the Prymer was their first lesson book.

In one of his stories, our famous English poet, Geoffrey Chaucer, tells of a "litel clergeon," seven years old, who learnt to read in this way:—

"This litel child, his litel book lerninge,
As he sat in the scole at his prymer."

The Prayers in the Prymers were not always exactly the same. They generally included :—

The "Hours of the Virgin Mary" (a little service of prayers).

The "Gradual" Psalms. (The fifteen Psalms—cxx.—cxxxiv.—sung by the Jews as they went up to the Temple.)

The Penitential Psalms.

A Litany of Saints.

The "Office of the Dead." (The special Mattins and Evensong called the "Dirge" and the "Placebo." See page 72.)

Some of the Prymers had what were called the "Fifteen O's"—prayers to our Lord in His Passion, each beginning "O Jesus." There were other prayers to God, to the Blessed Virgin, to S. John the Baptist, the Holy Sacrament, the Five Wounds of Jesus, the Holy Cross, the guardian angel and the "three Kynges of Coleyn" (the Wise Men from the East).

There is one interesting old Prymer in the British Museum which you can see if you go to London. It must have belonged to a Court Lady in King Henry the Seventh's time because he wrote his name in it as "your lovyng maistre, Henry R." His queen, Elizabeth, wrote her name too, and so did Henry the Eighth and Katherine of Aragon and their little daughter Mary, when she was eleven years old.

Old Service Books.

Don't you think it is *very* interesting to see and hold an old Service Book which was used hundreds of years ago? There are quantities of them which English people can see freely. They are in the British Museum, the Oxford and Cambridge Libraries, the Cathedral Libraries and many others. They help us to realise what a wonderful and joyful thing it is to belong to the same Church as the people who wrote and used them so long ago.

The British Museum has what is probably the oldest of all English Psalters. It was written somewhere about the time when the whole of England first became Christian, about a hundred years after S. Augustine came. The Psalter is a Latin one but someone has written the Anglo-Saxon words above the Latin ones.

One of the most interesting of these old Sarum Prayer Books belongs now to a gentleman in Leicester. It is a large and beautiful Missal written in the reign of Henry the Fourth for a Church at some place called " Hambledon " which was dedicated to S. Etheldreda. This book was found in the wall of a Lincolnshire farmhouse. Damp had destroyed the cover and rats had gnawed the edges of the leaves, but only one leaf of the Services had gone.

In the library of Lambeth Palace, the house where the Archbishop of Canterbury lives when he is in London, there is a beautiful Breviary which belonged to Henry Chichele, who was Archbishop of Canterbury when the battle of Agincourt was fought.

You can see in the British Museum a " Gospel Book " as old as the time of Canute, our first Danish king; a " Pontifical " which belonged to S. Osmund of Sarum; an old " Manual " given to a Wiltshire parish by " John Popham," in the year 1408, as well as the famous " Lindisfarne Gospel Book " and many another fascinating old Service Book of the English Church.

It is not possible in a book like this to tell you about more of these old Latin Prayer Books which we still possess. But will you remember that many of them are in Museums and Libraries which belong to the nation, that you can see them freely, and that the officials who have charge of them are always very glad to show them to boys and girls who are interested in them?

PART III.

THE ENGLISH PRAYER BOOKS.

CHAPTER X.

PREPARING FOR THE ENGLISH PRAYER BOOK.

We have now thought about the Prayer Books used by Christians in other lands before the Church came to England—the Greek and Latin and Gallican Liturgies. Next we thought about the Latin Service Books made up from the ancient Roman and Gallican Liturgies, which were used by the Church of England in the Anglo Saxon and Danish times up to the Norman Conquest. And then we thought about the Latin Prayer Books—the "Sarum" and other "Uses"—which lasted from the Norman Conquest until the time of the Reformation.

This little table will help us to remember how the Service Books grew from the beginning:—

The Bible.
The Old Testament.
||
Lessons.
Psalter.
||
The New Testament.
||
Consecration of Holy Sacrament.
Gospels.
Epistles.
Lord's Prayer.
||
The Ancient Liturgies.
||
The Anglo-Saxon Liturgy.
||
The "Sarum" Liturgy.
(York, Hereford, Bangor, "Uses.")

We have now to see how and when all the Latin Prayer Books were united into one English Book of Common Prayer.

What led to the Reformation?

Before we can go on with the history of the Prayer Book we must think a little about the history of the English Church to see why people wanted an English Service Book at all, why they were not contented to go on with the old Latin Books they had had so long. There were several reasons for this.

Perhaps the first reason was that there was an English Bible. When the Sarum Prayer Books had been in use for just about three hundred years, John Wycliffe, the Rector of Lutterworth, in Leicestershire, with the help of a friend, translated the whole Bible into English for the first time. Copies of it were quickly made—*written,* of course—and as time went on English Church people began to know a great deal more of what the Scriptures really taught than they had ever done before. This made them begin to think for themselves about what the Church taught and did, instead of being content to let the clergy think for them.

We must be very careful to understand what happened when these thoughtful people began to look for the teaching of the Church in the Bible. When they searched the Scriptures to see whether the Catholic Faith—what the Church had taught them in the Creeds —was true, they found every bit of it in the Bible. They found that their Clergy had been teaching them just what God Himself had revealed; just what the whole Church gathered together in Council had put into the Nicene Creed (see page 17); just what true Christians everywhere and always had believed. Their Church had always held and taught the true Catholic Faith; there was no trouble at all about that.

But they had also been taught other things which they could *not* find in the Bible when they could read

it in their own language. They could not find some of the teaching about *how* our Lord Jesus Christ is present in the Blessed Sacrament; about the forgiveness of sins; the prayers of the saints; what happens to the soul after death; about the authority of the Pope and about such things as relics, images and pilgrimages.

Then also thoughtful people felt that the Pope was claiming a great deal of power over the Church of England to which he had no right. For instance, he claimed to appoint the English Bishops and to have the first year's income whenever any new Bishop or priest was appointed to a See or a living. He even claimed the right to give the throne of England to anyone he liked. In King John's reign he closed every Cathedral and Church in the country and stopped the Sacraments and Services altogether for nearly six years, because the king would not have the Archbishop of Canterbury he had chosen.

Sometimes boys were appointed so young that they could not be ordained for several years, but they took the income just the same. At one time the Dean of Lincoln was a boy of sixteen. Another trouble was that some of the clergy did not live in their own dioceses or parishes as they were obliged to do in earlier days. One Archbishop of York only twice visited his diocese for a few days in twenty-eight years. Sometimes, too, one man held several bishoprics, and other offices, at once. The famous Cardinal Wolsey was Bishop of Lincoln, Bishop of Winchester, and Abbot of St. Albans all at the same time. Of course, their duty was done by other people, but that was not right; good men were very troubled about it.

Many of the Bishops and Abbots lived in great luxury and the monasteries and nunneries, of which there were over six hundred, owned a very large part of the country.

It is sad to have to tell you these things about the Church of England but you must know something

about them because they helped to give us our English Prayer Book and our freedom from the authority of the Pope. You must not think that everything was sad; the monasteries did a great deal of good in many ways, and there were many Bishops and clergy who lived the most saintly lives and tried to do Jesus Christ's work and to help His people to the very best of their power.

Education.

There were other things that helped earnest folk to think and study the teaching of the Church for themselves. Very clever Greek scholars were travelling about Europe, going from one country to another and from one university to another, giving people such new ideas about art and literature that the time is called the "Renaissance," which means the "new birth." Scholars crowded to hear them and learn from them, and knowledge spread fast over a great part of Europe. Greek and Hebrew, the languages in which the Bible was first written, became much better known; the early Christian writers were carefully studied, and much more was known about the teaching and worship of the primitive Church. One of these famous scholars, a Dutchman named Erasmus, came to England and settled down at Oxford. He translated the New Testament into Greek so that scholars could compare it with the Latin Bible used by the Church. Many beautiful buildings, pictures and books belong to this time of the "Renaissance." The new teaching about the Bible and the Church was generally called the "New Learning." Education increased very rapidly. Many more students went to the Universities where new Colleges were being founded. Schools were also increasing and many more people were learning to read and write.

The Discovery of Printing.

The invention of printing was one of the things that helped to make England ready for the great change of

the Reformation. In the year 1473 the first printing press was set up at Westminster by a silk merchant named William Caxton. I wonder what he would have thought of such printing presses as those *The Times* is printed on now.

The first book Caxton printed "at the Sign of the Red Pale" was neither a Bible nor a Prayer Book, but *The Game and Playe of Chesse.* Later on he printed some Bible stories in a book about the saints called *The Golden Legend,* such as "The Storye of Adam"; "The Hystorye of Noe"; "The Lyf of Abraham." These were the first portions of Scripture ever printed in English; the Earl of Arundel gave Caxton "a buck in summer and a doe in winter" for that book.

During the fifty years that followed the invention of printing, the Latin Service Books—the Missal, Breviary, Manual, and Processional—were printed over and over again. Caxton himself printed an edition of "The Pye." Forty editions of the Breviary and fifty of the Missal were printed one after another. Prayer Books became more common and the people understood them a great deal better. The "Pontifical" was not printed; the Bishops still used their written copies. The Service Books were still very expensive but not so costly as the manuscript ones had been. The Services were still in separate books; eight volumes at least would be necessary for what is all in one Prayer Book now.

The Printed English Bible.

The whole Bible was first printed in English by William Tyndale in the reign of Henry the Eighth. The work was done abroad, partly in Germany and partly in Belgium. Copies came "thick and fast" into England hidden in bales of cloth and barrels of corn, because it was against the law for ordinary people to have the Scriptures in English. William Tyndale himself was burnt to death for printing them

in English, and his last prayer as he was fastened to the stake among the fagots was that God would open the king of England's eyes, that he might allow the people to read it.

Tyndale's prayer was soon answered. The very next year King Henry allowed the English Bible to be published, and two years afterwards another translation called the "Great Bible" was ordered to be placed in every Parish Church in the land. "This side of the Feast of the Nativitie" it was to be "sett up in a convenient place" and no one who could read it was to be hindered from doing so. So that Christmass of 1539, many an earnest English Catholic heard or read for himself, in his own language, the "tydinges of greate joye that shall come to all people; for unto you is borne this daye in the cytie of Dauid, a saveoure which is Christ the Lorde. And take this for a sygne; ye shall fynde the Chylde wrapped in swadling clothes and layed in a manger. And streyght waye there was with the angell a multitude of heauvenly sowdyers (soldiers), praysing God and sayinge, Glory to God on hye, and peace on the earth and unto men a good wyll."

No doubt the possession of the English Bible made thoughtful people wonder whether it would not be better to have the Church Services in a language that everyone could understand instead of in the Latin that very few people beside the Clergy knew. We have seen (see page 9) that in the very early days it was best to have the Church Services in the same language for every country. But when so many more people were able to read, when there were more Prayer Books, and when the English language was so much more settled, there was not the same need for Latin everywhere.

At the time of the Reformation the English language was very much the same as it is now. There are only 350 words in Tyndale's first printed Bible that are not in the Authorised Version we use now. Boys and girls would not have been able to read much of Wycliffe's

written Bible, but they could have read Tyndale's printed Bible without much difficulty.

THE BEGINNING OF THE REFORMATION.

Many people think that the Reformation took place during the reign of King Henry the Eighth, but that is only partly true. The Reformation really lasted for two hundred years, from about the time when John Wycliffe made his written English Bible a hundred years before Henry the Eighth was born, until our present Prayer Book was drawn up in the reign of King Charles the Second, about a hundred years after Henry the Eighth died. The most important changes were made in the reigns of Henry the Eighth, Edward the Sixth, Queen Elizabeth, and Charles the Second.

John Wycliffe had wanted many of the changes but the time had not come for them then. After his death, however, his followers who were called "Lollards" were always teaching and preaching that the Church needed to be reformed; many of them were put to death for their brave words.

In other countries as well as England, especially Germany, Poland and Switzerland, there were earnest people longing for the reformation of the Church; we shall see that some of these foreigners had a good deal of influence in England.

In the time of the "Renaissance" when the "New Learning" came to England, many strong and good Church-people wanted the Church to be reformed more than ever, and at last the work really began. In the year 1499 that great Dutch scholar Erasmus received a letter at Oxford from a little boy of eight, which astonished him by its cleverness. Ten years afterwards that little boy became King of England; he was the famous Henry the Eighth. During his reign some of the greatest changes were made in the Church of England.

The Pope was no longer allowed to have any power

at all over the English Church. Every monastery and nunnery in the country was destroyed and the monks and nuns turned out. The English Bible was authorised and given freely to the English people. The English language began to be used in some of the Church Services and the way was prepared for another great change—an English Prayer Book.

This book is the story of the Prayer Book, not of the Church or the Bible, but we could not do without this short chapter of history because the story of the Prayer Book belongs to the history of the English Church, and the English Bible had a great deal to do with it.

The Same Church.

Before we go back to our Prayer Book story let us remember this *most important thing*—THE CHURCH OF ENGLAND AFTER THE REFORMATION WAS EXACTLY THE SAME CHURCH AS THE CHURCH OF ENGLAND BEFORE THE REFORMATION.

The Church that was freed from the power of the Pope was the Church of the Apostles and early Christians; the Church of S. Augustine and S. Aidan; the Church of the Anglo-Saxons and of the whole English nation. There was no change whatever in the Creeds; the Sacraments were the same; the clergy were ordained in the same way. The English Bible was the Latin Bible translated. And we shall see that the English Prayer Book was the old Latin Books reformed and rearranged. The Reformers said, "We never departed from the faith of the true and Catholic Church of Christ."

It is most important that boys and girls should understand and remember this because they are often told, both by people and in books, that the Church of England was Roman Catholic before the Reformation, and Protestant after the Reformation. *That is not true.*

Before the Reformation she was the ENGLISH (*not* the Roman) Catholic Church.

After the Reformation she was the English CATHOLIC (*not* Protestant) Church.

There was no break whatever from the very first.

CHAPTER XI.

THE FIRST PRAYER BOOK OF KING EDWARD THE SIXTH.

PERHAPS some of you have been into the National Gallery in Trafalgar Square in London—the greatest collection of famous pictures in England. Close to it there is another building called "The National Portrait Gallery," in which you may see more than a thousand portraits of famous English people, men and women. In a room on the top floor there are fine pictures of the three people who had most to do with giving the Church of England its first English Prayer Book. They were Henry the Eighth, Archbishop Cranmer and Edward the Sixth.

Have you been in the habit of thinking that Henry the Eighth was a wicked man and a bad king? That is not altogether true. For a great part of his life he was a good man and a good king, and he never was altogether bad, though he did many things that were very wrong indeed. We need not think now about those wrong things—his cruel and wicked conduct to his good Queen Katherine of Aragon; his destruction of all the religious houses, and his taking the money and property belonging to the Church—but we must always remember with gratitude that he set the Church of England free from the authority of the Pope; that he gave England an English Bible; that he made the way clear for the English Prayer Book, and that he was always careful to keep the English Church truly Catholic as she always had been.

In his picture, Archbishop Cranmer has rather a sad face under his square cap; he is wearing what looks like a big fur boa over his white rochet and has the ring that was given to him when he was consecrated on the first finger of his left hand. He was always fond

of hunting and archery and he could ride "very comely" the roughest and most unbroken horses in Lambeth Palace stables.

Like his king, Archbishop Cranmer did some things that he ought not to have done, but we need only remember that it was chiefly through his work that the English Prayer Book is such a wonderful book. And also, we shall not forget that he is one of the martyrs of the English Church. There is a cross in the ground in the "Broad Street" of Oxford marking the spot where he was burnt to death for the faith of the Church of England.

Edward the Sixth became king of England when he was a little boy of ten and died of consumption when he was only sixteen, but it was in his short reign that the complete English Prayer Book was first used in the English Church.

English Services in Henry the Eighth's Reign.

In 1543 a chapter of the Bible was ordered to be read *in English* after the Te Deum at the early Mattins and after the Magnificat at Vespers. This was four years after the English Bible had been placed in all the Churches and Cathedrals.

The following year, 1544, came the first English Church Service. For some time, people had been "coming very slackly to the Procession" because they "understood no part" of the Latin Litany. Archbishop Cranmer translated it from the Latin "Processional" into the English language, leaving out the long lists of saints except the Virgin Mary, and putting her, with the holy angels, the faithful departed and all the saints, into three short prayers. He also added some new prayers, and this Litany was almost the same as the Litany in our Prayer Book now. It was ordered to be used for all "processyons" and was first sung in S. Paul's Cathedral on S. Luke's Day, 1545. Cranmer told the king that he could not alter the music; those

who were "cunning in music" could do that much better than he could.

Three years after this English Litany came into use, with his hand in Archbishop Cranmer's, King Henry the Eighth died. He had three children, two daughters and one son. All three of them were keenly interested in the English Church but they all thought differently about it.

Princess Mary, the eldest, thought the Church of England ought to be *Roman* Catholic.

The second, Princess Elizabeth, thought the Church of England ought to be *English* Catholic.

The third, Prince Edward, thought the Church of England ought to be *Protestant.*

They all ruled England one after another and they all three had a great deal to do with the Prayer Book and the Services of the Church.

The Services in Edward the Sixth's Reign.

Six months after Edward began his reign the Epistles and Gospels, as well as the two Lessons, were ordered to be read in English and the Litany was to be sung kneeling instead of in procession.

The next change was a very important one indeed. Whenever they made their Communions the lay people were to receive the consecrated Wine as well as the Bread. They were to have the Blessed Sacrament in what was called "both Kinds."

Of course this was what our Lord Jesus Christ had commanded and, except when the Holy Sacrament was carried to the sick, it had always been the custom of the early Church. For many centuries it was also the custom of the Church of England, but when people got into the habit of receiving the Holy Sacrament very seldom and then were communicated with the Sacrament kept always ready in the Pyx (see page 70), it gradually became the practice for the lay folk to receive the Bread only and for the clergy alone to receive the Wine.

Before little Edward had been king for a year the Church Council called "Convocation" met in London. "Convocation" means "called together"; the Council is in two parts, one for the Province of Canterbury, meeting in London, and the other for the Province of York, meeting in York. In that year the Council began its work with a celebration of the Holy Communion, at which the old Sarum Latin Service was used, but the Nicene Creed, the Gloria, and the Hymn "O Lamb of God, that takest away the sins of the world" were sung in English. Every member of Convocation approved of the lay people receiving their Communion in both Kinds and soon afterwards it became the law.

The Sarum Services for the Procession of Lights on Candlemass Day, for the sprinkling of the ashes on Ash Wednesday, and for the blessing of the palms on Palm Sunday, were forbidden soon afterwards and some of the Holy Week and Good Friday ceremonies were also to be given up.

The "Order of the Communion."

Meanwhile, some of the "grave and well-learned prelates" had been carefully preparing a form of prayer to be used when lay people communicated at the celebration of the Holy Communion. You will remember that there was no Communion of the people in the Latin Service because they could receive the Sacrament at any time when It had been reserved (see page 60).

The new form was a small English Prayer Book of ten leaves, with a proclamation from little King Edward at the beginning, ordering it to be used in all English Churches from Easter Sunday, 1548. It was called "The Order of the Communion."

The Sarum Latin Service was still to go on but this little Service was to be used, in English, in the middle of it, after the priest had made his own Communion. It consisted of the Confession and Absolution, the "Comfortable Words" and the "Prayer of Humble

Access," beginning, "We do not presume to come to this Thy Table," which we have in our present Communion Service. The words the priest was to say when he gave the Sacrament to anyone were the first half of the words used now, and the "Order of the Communion" ended with the first half of the Blessing, "The peace of God which passeth all understanding keep your hearts and minds in the knowledge and love of God, and of His Son, Jesus Christ our Lord," after which the priest finished the Latin Service.

There was a good deal of trouble in the Church when the Act of Parliament was passed ordering this English form to be put into the Latin Service. Many of the clergy disapproved of it and tried to make their people dissatisfied with it. In consequence of this, they were forbidden to preach sermons at all without a special licence. Perhaps this was the wisest plan because it gave people time to get used to the new custom and to see what a good thing it would be to have the Church Services in a language they could understand.

Very soon they were to have *all* the Services in English, for the first English Prayer Book was nearly ready. The congregations in S. Paul's Cathedral and Westminster Abbey and some other London Churches, on the Sundays in May, 1548, heard what the English Services would be like, for the clergy used the forms Archbishop Cranmer and the other learned men who helped him had arranged for the new book, instead of the Missal and the Breviary. "Mattins, Mass and Evensong" were sung in English and the lay people communicated after the clergy. Soon afterwards the new Services were also used in the College Chapels at Cambridge.

The First English Prayer Book.

Early in the following year, 1549, the English Prayer Book was ready; it was printed by a man named Edward Whitchurch, and published at the cost of 2/3

unbound and 2/10 bound. An Act of Parliament was passed ordering it to be used instead of the Latin Books from the 9th of June, which was Whitsun Day.

With the exception of Archbishop Cranmer we cannot be sure who were the "certain Bishops and notable learned men" who drew up the new Book, which is generally known as "Edward the Sixth's First Prayer Book." Probably they were four other Bishops, three Deans, and the Master of Trinity College, Cambridge. We still have a letter of Cranmer's in which he says that they were "the best learned men" in the kingdom; that some of them liked the old ways and some the new, but that they all agreed together that the Prayer Book must be in the English tongue.

It was not so easy then to find real scholars among the clergy as it would be now; many of them needed the English language nearly as much as the laity did. The Bishop of Gloucester found that 168 of the clergy in his diocese could not repeat the Ten Commandments in English and 40 did not know where to find the Lord's Prayer in the New Testament. One priest who did not like Cranmer said that he "had no more learning than the goslings on the green," but when the Archbishop asked him if *he* knew the name of Solomon's father, the priest could not tell him.

This Table will show you the chief books used by the Archbishop and the other "notable learned men" in drawing up the English Prayer Book:—

1. The old Latin Service Books—the Missal, Breviary, Manual and Processional.
2. The ancient Eastern Liturgies.
3. A Breviary written by a Spanish Cardinal.
4. A German Service Book drawn up by an Archbishop of Cologne.

By far the greater part came from the Latin Services of the Sarum Books. In a royal message that was sent to the people in Devon and Cornwall who did not want to have the English Book, the king said:—"It seemeth to you a new service and indeed it is none

other but the old; the self-same words in English which were in Latin, saving a few things taken out." The new parts chiefly came from the foreign books.

No one could have translated the Latin Services into English better than Archbishop Cranmer, for he put them into splendid English; one great writer says he made them "chime like Church bells." He could write beautiful new prayers also and he knew just what was best to choose from other books. Some of the Collects we know best and love most, such as those for the Second Sunday in Advent, Quinquagesima Sunday, and the lovely Collect for All Saints' Day, were written on purpose for this first English Prayer Book.

The English Communion Service.

Now, shall we think again of that village Church where we saw the Sarum Services which Sir John used for his people? What would the congregation find that went to that Church on the 9th of June, 1549, the Whitsun Day upon which the new Prayer Book was to be used for the first time? Let us think first of those who went to the Communion Service that morning. Probably they felt very strange and bewildered, but they must have been very interested when for the first time in their lives they could understand every word of the Service.

There was no change in the arrangements of the Church. The Altar with its Cross and two or more lights was just the same as it always had been, and when their parish priest came in, he was wearing exactly the same Vestments that he had worn for the Latin Communion Service on the Sunday before.

The Service began with the 33rd Psalm, which was the "Introit" for Whitsun Day, followed by the words "Lord, have mercy, Christ, have mercy, Lord, have mercy," each repeated three times. Then came the "Gloria in Excelsis" and the Collect for the Day; one of the prayers for "Thy chosen servant Edward the

Sixth, our king and governor"; the Epistle and Gospel and the Nicene Creed. Perhaps there was a sermon, or the priest, if he liked, may have read one out of a book of "Homilies."

Exhortations telling the people how to prepare for their Communions came next and in one of these there was a great change. Up to the time of the Reformation everyone had been *obliged* to confess their sins to a priest; they could not receive the Holy Sacrament unless they did. But on that Whitsun Day the Church people heard that they were now quite free to do what they felt right about this; they might still confess to a priest if they wished or they might receive the Holy Sacrament after the public confession and absolution in Church.

While the Offertory sentences were being sung everyone put something into "the poor men's box." Then came another difference in the Service. All those who were going to receive the Sacrament at the Service were arranged either in the choir or close to it; the men on one side and the women on the other. The rest of the congregation remained in the other part of the Church.

The Canon.

When the priest had put the Bread and Wine, mixed with a little water, upon the Altar, he began the most solemn part of the Service with those same ancient words that had been used in *all* Communion Services since the time of the Apostles (see page 6); "Lift up your hearts," etc., the Proper Preface for Whitsun Day, and the Sanctus, ending it with "Hosanna in the highest. Blessed is He that cometh in the Name of the Lord, Glory be to Thee, O Lord, in the highest."

How intently the village folk must have listened to the solemn Consecration Prayer which came next. There must have been many there who had never had any idea what the words really were before; they had only heard it in Latin and had only known when the

Sacrament was consecrated by the priest holding It up and by the ringing of a bell.

It was very long as it was in the Missal, consisting of our Prayer for Christ's Church Militant here in earth, a thanksgiving for the Blessed Virgin and all the saints, a Prayer for the faithful souls in Paradise, our present Consecration Prayer, a Prayer of remembrance of all that Christ did on earth, and our present Prayer of Oblation, all in one, without any break. It was followed by the Lord's Prayer.

The little Service "The Order of the Communion" (see page 105) came next, after which the priest received the Sacrament himself and gave It to the communicants, saying to each one the first half of the words we have now, while the choir sang the anthem "O Lamb of God, that takest away the sins of the world."

A short sentence of Holy Scripture called "The Post-Communion" (after-Communion) was then read and the Service ended with the Thanksgiving and the Peace and Blessing.

No doubt most of the Church people in the village talked a great deal about the new Service Book over their Sunday dinner that day. In our next chapter we shall see what the country generally thought about it.

If you will turn back to chapter VI. and compare this English Communion Service with the Latin Service in the Missal which "Sir John" and his people used, you will see how much of the new Service was the same as the old, except that it was in a different language and in a different order. It was still the ancient Communion Service of the Church of England.

The Daily Services.

The seven or eight daily Services in the Breviary (see page 62) were not used separately in the English Prayer Book. Terce, Sext, and None were left out altogether. The three Services said in the early morning—Mattins, Lauds and Prime—were shortened into

one and called "An Order for Mattins, daily through the year." The "Order for Evensong throughout the year" was a shortened form of the two evening Services—Vespers and Compline.

The new Mattins and Evensong were shorter than they are now, beginning with the Lord's Prayer and ending with the Third Collect. The Bible parts—Psalms and Lessons, as well as the Epistles and Gospels at the Communion Service,—were taken from the "Great Bible," the version which had been put in all the Churches in 1539. (The same version of the Psalms has been used in all the English Prayer Books ever since; this is why there is so much difference between the Psalms in the Bible and those in the Prayer Book.)

The Athanasian Creed was sung every day at the "Prime" Service in the Latin Book; the English Book only ordered it to be used on Christmass Day, the Epiphany, Easter Day, Ascension Day, Whitsun Day, and Trinity Sunday. Cranmer's beautiful Litany was printed after the Communion Service.

The Occasional Services.

The Service for Holy Baptism was made simpler, but most of the old ceremonies were kept in it. The first part was still said in the porch, with the same prayers, the sign of the Cross, the command to the devil to go out, the Gospel (which was changed from S. Matthew's account of Christ blessing little children to S. Mark's) and the Creed.

The priest was still to lead the little baby into the Church by his right hand saying nearly the same words that Sir John used for little Christopher. The water in the Font was to be changed once a month with the same "Blessing of the Font." The Prayers and the promises made for the child by the sponsors were nearly the same, and when the baptism was over the baby was still put into a white "Chrisom" robe for

eight days, and anointed with consecrated oil, but the lighted candle was no longer given (see page 67).

The Confirmation Service had an entirely new part put into it—the Church Catechism, without the questions about the Sacraments that come at the end. No one knows certainly who wrote it. The clergy were ordered to teach it to the children in the parish for half an hour before Evensong at least once in six weeks, and all "fathers, mothers, masters and dames" were to send their "children, servants and prentices" to this instruction.

The Bishop signed the children with the cross upon their foreheads as well as laying his hands upon them, and confirmed them "in the Name of the Father, and of the Son, and of the Holy Ghost."

You will remember that, before the Reformation, children were often confirmed as soon as they were baptised or when they were three years old. The English Prayer Book said that it should be "when children come to that age that they begin to be in danger to fall into sin."

The English Marriage Service was almost exactly the same as the Latin one. The part which had been taken in the porch was to be "in the body of the Church," and the bride and bridegroom were to go on "into the quire" when they were made man and wife, for the last part of the Service and the Communion Service. A new address was provided to be used after the Gospel, if there was no sermon.

The Services for the priest to use when he visited sick people were also very like what they always had been in the Latin times. He was to do everything he could to help the sick person, to pray with him, ask him if he believed the Creed, tell him to forgive his enemies, warn him to make his will and be charitable to the poor, hear his confession and give him absolution, anoint him with oil on his forehead and breast if

he wished it, and give him his Communion. The Absolution in this Service was to be used for all private confessions, for people who were healthy as well as for those who were sick.

If there was a celebration of the Holy Communion in the Church that day, the priest was to take the consecrated Sacrament from the Altar to the sick man; if not, he was to have a special celebration in his house. The Service was shortened a little; the Epistle and Gospel were only one verse each, and the Creed and Gloria were not said, but from the words "Lift up your hearts," the private Service was the same as it was in Church.

Perhaps the Burial Service was the most changed of all. The special Mattins and Evensong called the "Dirge" and "Placebo" (see page 72) were left out altogether, but the "Requiem" Communion Service was kept with a special Collect, Epistle and Gospel. There was a procession from "the Church-stile" to the grave; the body was laid to rest and the soul commended to God with anthems and prayers, and there was an "Office for the Dead" with the last half of the 15th chapter of the First Epistle to the Corinthians, which was said in Church, either before or after the Service at the grave.

The service of thanksgiving for a woman who had had a little baby was almost exactly the same as it was in the Latin Manual.

There was a special service for Ash Wednesday in the English Prayer Book which was taken partly from the old Latin Service at which people had been signed with the ashes of the burnt palms (see page 80) but the whole of that ceremony was left out.

There were no Ordination Services in this first English Prayer Book. The Latin "Pontifical" was still used for those for a year after the English Services came into use (see page 77).

Some simple "Notes" were printed at the end of the Prayer Book ordering what the clergy were to wear for the different Services. Bishops were to wear either surplice and cope, or alb and vestment, and were to carry their pastoral staff. For the daily Services, Baptisms and Funerals, priests were to wear a surplice; if they liked they might also put on their College hoods. When they celebrated the Holy Communion they, and the assistant clergy, were to wear exactly the same vestments as they had worn in Latin times.

In the Latin books the musical part of the Services was printed with the words. Of course the change of language made much alteration in the music necessary too. The musical edition of this first Prayer Book was published the following year—1550. It was arranged by John Merbecke, the organist of S. George's Chapel, at Windsor, a good man who had only just escaped being burnt to death for making a Concordance of the Bible in English. The Communion Service music he wrote is very often sung in English Churches still.

This has been rather a long chapter because the change from Latin to English in the Church Services was one of the most important things that ever happened in the Church of England. The more English boys and girls know about that first great Prayer Book, the better they will understand all that has happened in the history of our Services since that famous Whitsun Day in 1549.

CHAPTER XII.

THE SECOND PRAYER BOOK OF EDWARD THE SIXTH.

Opposition to the Prayer Book.

As soon as the first English Prayer Book came into use, there was a troubled time in England. The people who still thought the Pope ought to have power over the Church of England wanted the Latin Services and all the old ceremonies. Some of the Bishops and clergy who felt like this refused to use the new book; several of them were put into prison. Edmund Bonner, the Bishop of London, and Stephen Gardiner, the Bishop of Winchester, were both sent to prison and afterwards deprived of their bishoprics.

Princess Mary refused to have anything to do with the English Prayer Book. She was devoted to the Pope and wished him to have all his old authority and she demanded to be allowed to continue the use of the Latin Missal in her chapel. King Edward, who was her godson as well as her brother, cried bitterly about it but neither he nor Cranmer could persuade her to accept the English Book.

Then there were many who did not like the new book because it had kept so much of the old Prayer Books; they wanted the ancient Services and ceremonies entirely swept away. Several extreme Protestant Reformers came to England from the Continent; some of them could not speak a word of our language. The chief of these were Martin Bucer, who had been a German monk; Peter Martyr, an Italian; a Fleming named Pollanus who brought a party of weavers to England and settled at Glastonbury, and a Pole named John A'Lasco, who stayed six months in Archbishop Cranmer's house. When they were asked what they thought of the English Prayer Book, they found fault

with nearly all the *ancient* parts although most of them had been used ever since the Church came to England and some almost from the times of the Apostles.

These good Protestants did not like the Church's teaching that our Lord Jesus Christ was really present in the Holy Sacrament or that the Service was a sacrifice. They did not like the anointing of the newly-baptised and the sick; they thought it wrong to pray for the souls in Paradise although the whole Church all over the world had always done it. They objected to vestments, lights, the sign of the cross, and even to the ringing of Church bells.

You must try to understand *why* these earnest men would have taken away so much that was good and beautiful and truly Catholic, and made the English Church Services so dull and gloomy. It was because they knew how much false teaching had gradually grown up round these things and they were afraid lest the Church of England should go back to that false teaching again. It was not only the foreign reformers who thought like this; some of the English Bishops were afraid too. Bishop Hooper of Gloucester, Bishop Latimer of Worcester, and Bishop Ridley of London, all thought the Prayer Book not nearly Protestant enough.

The very day after they heard the English Service for the first time—Whit Monday—the people of Devon and Cornwall declared they would not have it; it was "no better than a Christmass game!" They rang the bells to call Church people together, and for two months there was an armed insurrection. They demanded to have all the Latin Service Books back; to have Communion on Easter Sunday only and in one Kind; that the Sacrament should be kept in the Pyx above the altars; that all the old ceremonies, such as holy water, and the blessed palms, and the ashes, should be restored, and that the English Bible should be taken away again.

Cranmer and the king both told them that the Eng-

lish Services were really those which had been used in England for 1,500 years; that nothing had been taken away except what was contrary to the teaching of Christ and to the customs of the early Church. As a punishment for their rebellion, their Church bells were all to be destroyed, except "the least of the rynge" in each parish, that they might not be used for calling rebels together again.

The English Ordination Services.

The new Ordination Services were published in the year 1550. They provided for Bishops, Priests and Deacons only; since the Reformation the "minor Orders" of sub-deacon, acolyte, exorcist, reader and door-keeper have not been given in the Church of England.

Some of the old ceremonies were left out too. The New Testament was still given to Deacons; the Bible, the Chalice and the consecrated Bread to Priests, and the Pastoral Staff, but not the ring, to Bishops. The Bible was laid upon the neck of Bishops as it was in the Sarum Service but the anointing with holy oil was left out in all three Services. The Litany was always sung and those who were ordained had first to take an oath renouncing the authority of the Bishop of Rome and accepting the king as "the only supreme head in earth, of the Church of England."

That oath was first ordered in Henry the Eighth's time and many good and loyal Churchmen refused to take it, some because they thought the Pope was the supreme head of the Church on earth, and others because they thought the Church had no supreme head upon earth.

The Ordination Services were printed by Edward Whitchurch, the Prayer Book printer, "in Flete-Strete, at the signe of the Sunne, over agaynste the Conduite."

Only five Bishops were ever ordained with these Services because they were very soon altered again.

Robbery of Churches.

During the unsettled time the King's Council ordered the altars to be taken out of the Churches and "honest tables" to be used for the Communion Service instead. On Christmass Day, 1549, all the old Latin Service Books were to be destroyed. Happily, this last order was not completely obeyed, and so we still possess many beautiful copies of the Prayer Books our forefathers used. Cartloads, however, of valuable and beautiful manuscripts were destroyed, especially at Oxford, many of them only because they had "red letters in their fronts and titles."

All the statues and images were to be taken out of the Churches except those of kings, princes and noblemen, provided they had never been regarded as saints!

The King's Council also announced that he had "present need of a mass of money." He took exactly the same way to get it that his father, Henry the Eighth, had taken; he stole it from the Church. All the treasures were taken from the Cathedrals and Parish Churches. Bells were melted, organs destroyed for their metal pipes, valuable vestments and Communion vessels were taken—nothing was left except just what was absolutely necessary for the Services. The king's uncle, the Duke of Somerset, pulled down a Church and the houses of three Bishops, to build "Somerset House," his palace in London, and if the Dean and Chapter of Westminster had not given up half their property, that famous Abbey where England's greatest dead are buried, would have been destroyed.

The Second Prayer Book.

King Edward the Sixth was a good and religious boy but he must have been rather a conceited one. When he was only fourteen years old he told his tutor that if the Bishops did not alter the First Prayer Book, and take out the things he did not like, he should do it himself by his own royal authority. Poor little king;

he did not have much time to do anything. He caught measles and small-pox, which were followed by rapid consumption, and he only lived to be sixteen.

Before he died, however, another Service Book was published which is known as "The Second Prayer Book of Edward the Sixth." Archbishop Cranmer and "a great many Bishops and others of the best learned within this Realm" had been preparing it for some time.

The foreign Reformers were allowed to have much to do with it and the English clergy accepted many of their suggestions. The consequence was that the second book was much more Protestant than the first and not nearly so true to the old English Services.

Many changes were made in the Communion Service. The "Introit" Psalm at the beginning was left out and the Ten Commandments were put in. The long Consecration Prayer was split up into several parts; there was no thanksgiving for the Blessed Virgin and the saints and no prayer for the souls in Paradise. The hymns "Blessed is He that cometh in the Name of the Lord," and "O Lamb of God, that takest away the sins of the world" were not to be sung and there was no prayer for the Holy Spirit's consecrating power. Quite new words were to be used when the Sacrament was given to anyone—the last half of the words in our present Prayer Book—and the old words were to be given up. The whole Service was in an order very different from the ancient customs of the Church. The clergy were allowed, in this Book, to wear no vestment except the surplice.

The Baptismal Service was also greatly changed. Children were not to be anointed or dressed in their white chrisom robe; there was no command to the evil spirit to depart; the whole Service was to be at the Font, and the special part for the consecration and blessing of the water was left out.

Children were to be signed with the cross when they were baptised but not when they were confirmed. The old words the Bishop used to say when he laid his hands upon them were changed for the prayer they still use:—"Defend, O Lord, this Thy child with Thy heavenly grace that he may continue Thine for ever, and daily increase in Thy Holy Spirit more and more, until he come unto Thy everlasting kingdom."

Only a few small changes were made in the Marriage Service. The gold and silver gift from the bridegroom to the bride was not to be given, and there were some unimportant changes in the prayers. There was still to be a celebration of the Holy Communion.

Much of what had been in the Services for the sick in the First Prayer Book was left out in the Second. They were not to be anointed even if they wished it. If they were troubled about their sins, they might still confess them to the priest and he was to give them absolution, but the order to use the same absolution for all private confessions was left out. There was no order to carry the Holy Sacrament from the Church. The whole Communion Service was to be in the sick man's house with a special collect and a one-verse Epistle and Gospel.

"Mattins" and "Evensong" were called "Morning Prayer" and "Evening Prayer." All that now comes before the Lord's Prayer was added at the beginning of the Services, and Psalms might be sung instead of the Canticles both in the morning and in the evening. The Litany and some special prayers for rain and fine weather and in time of war and famine, were printed after the daily Services instead of after the Communion Service. The Athanasian Creed was to be said on seven saints' days as well as on the great Festivals.

The Psalter was still a separate book; it was not printed in either of Edward the Sixth's Prayer Books.

The Kalendar.

In the Sarum Prayer Book besides the Festivals of

the Blessed Virgin, the Apostles, S. Mary Magdalene, S. Stephen, the Holy Innocents, S. Michael and All Angels, All Saints, and S. John the Baptist, there had been 151 " Black Letter " saints' days. They had that name to distinguish them from the greater saints, whose festivals were printed in red letters with a special Collect, Epistle and Gospel. Probably the lesser days were left out in the First English Prayer Book because the law ordered them to be kept as " holidays " as well as " holy-days " which must have been a terrible hindrance to all business. In this Second Book S. Mary Magdalene was left out, and S. George, S. Clement, S. Laurence and Lammas Day were put in again. The Law Terms, the Signs of the Zodiac and the " dog-days " were also printed in the Kalendar.

The " Black Rubric."

Just before the Second Prayer Book was ready to be published the Protestant Reformers, especially a Scotch chaplain of King Edward's named John Knox, demanded that another alteration should be made in it. They wanted Cranmer to strike out the order that the Holy Sacrament was to be received kneeling and to allow people to sit round the " table " as they did for meals at home. Happily, Archbishop Cranmer refused to agree to this. He wrote a letter which he called " my long babbling " to the King's Council asking them not to listen to " these unquiet spirits which cease not to make trouble when things be most quiet and in good order," and told them that such a change would be " contemptuous irreverence."

However, a " Declaration " was pasted into some of the copies of the new Book and afterwards printed in it, explaining why people were ordered to kneel; that it was from reverence and not to teach any doctrine that the Protestant Reformers thought was idolatry. This is generally called the " Black Rubric."

THE SECOND PRAYER BOOK IN USE.

The new Prayer Book was ordered to come into use on All Saints' Day, 1552. Bishop Ridley took the Service in S. Paul's Cathedral that morning—old S. Paul's, not the present building—vested only in his white rochet with the clergy who helped him wearing plain surplices. The organ had been destroyed; "Poule's Choir" had to sing without it, and almost everything beautiful had been turned out of the great Cathedral. Many in the congregation that day must have felt very sad when they remembered the glorious worship that had been offered there for so many centuries, and it was the same all over the country.

But you must remember, dear boys and girls, that the *Church of England* was still exactly the same; this Second Prayer Book had everything that was *necessary* in it. The Creeds were not altered; the true Sacraments were still administered; the clergy were still rightly ordained. We believe that the Protestant Reformers were mistaken in some things; we must never forget how right they were in others. When we remember that Archbishop Cranmer and Bishops Hooper, Latimer and Ridley died in the fire for what they believed to be true, we know how very real their religion was. The Church of England and the Prayer Book owe a great deal to those good men who were so sadly afraid of beautiful Services.

The Second Prayer Book was much used in London Churches, but probably many of the country Churches never had it at all, for a few months after it was published King Edward the Sixth died. He was buried in Westminster Abbey "without any cross or light, with a Communion, and that poorly, and the Bishop of Chichester preached a grand sermon." He had kept a diary which we still possess, in which he often wrote down things about the Reformation changes, and you can see in the British Museum a New Testament that belonged to one of his sister Elizabeth's maids-of-

honour, in which he painted pictures of Windsor Castle and of a Knight on horseback.

Before he died the boy king was very troubled about what would happen to the Church of England after his death. His sister-godmother, Princess Mary, was the heir to the throne. Edward and his councillors knew that she would try to undo all the work of the Reformation and give the Pope authority over the English Church again, so he made a will leaving the kingdom to his girl cousin Lady Jane Grey, who was as Protestant as he was himself. He had no right whatever to do this, and it only cost Lady Jane her life. She was executed in the Tower for high treason, and Princess Mary, who was thirty-seven years old, became Queen.

Services in Queen Mary's Reign.

At first she promised to make no alteration in the Services, though she said she would be glad if people would go quietly back to her religion, but she did not keep her word very long; changes very soon began. In less than a month the old Latin Services were being used at S. Paul's again, and before the end of the year an Act of Parliament ordered them to be restored in all the Churches of the land, and the English Prayer Books to be sent to the Bishops within fifteen days to be burnt.

Five sad and stormy years followed. The Queen, a deeply religious woman, married Philip of Spain, a bigoted Roman Catholic. The Bishops who had worked for the Reformation were put in prison; those who had worked for the Pope were let out and restored to their Sees. Nearly three hundred people, including Cranmer, Hooper, Latimer and Ridley, were burnt alive, chiefly because they could not believe and teach the Roman Catholic doctrine about the Blessed Sacrament. Before Cranmer was burnt he was dressed in sham Church vestments made of "old cloutes." These were taken off one by one and a ragged "bedle's

gown" put on him. Bishop Bonner told him he was "a lord no more"; in a letter he wrote afterwards, he called him "Mr. Canterbury."

In his place, Cardinal Pole, a good man but a strong Romanist, was made Archbishop, and Parliament repealed all the laws against the authority of the Pope. The foreign Protestants left the kingdom and many of the English Reformers went with them, settling chiefly in Switzerland.

All the work of the Reformation seemed to be undone, but Queen Mary's reign only lasted for five years. Hers was a very sad life and perhaps at the end her brain was failing. She died on the 17th of November, 1558, and twelve hours later Cardinal Pole also passed away.

Queen Mary's private Prayer Book is now in the British Museum; there are many tear-marks on one page where there is a prayer that the divided Church might be united again.

We have seen now what happened to the Prayer Book under King Edward the Sixth who thought the English Church ought to be PROTESTANT, and under Queen Mary who thought it ought to be ROMAN CATHOLIC. Now we shall see what happened to it under Queen Elizabeth who thought the Church ought to be ENGLISH CATHOLIC.

CHAPTER XIII.

THE PRAYER BOOK IN QUEEN ELIZABETH'S REIGN.

During the first month of the reign of the "bright occidental Star" as the Preface to the Authorised Version of the Bible calls Queen Elizabeth, no change was made in the Prayer Book or the Services of the Church except that sermons were not allowed to be preached without her licence, and that the Epistles and Gospels, Ten Commandments, Lord's Prayer and the Litany might be said in English.

This was done at the Queen's Coronation Service. There was no Archbishop of Canterbury, and the Archbishop of York refused to crown a Queen who would not accept the Pope's authority, so the Bishop of Carlisle took the Service, which was the Latin Sarum Communion Service. Queen Elizabeth had that also in her private chapel. It must have been rather difficult sometimes to take Services or preach for her because she never hesitated to stop what she did not like. She told one Bishop not to hold the Blessed Sacrament up for the congregation to see because she did not approve of it. The Bishop refused to obey because it was ordered in the Missal, so she walked out of Church.

To a Dean who was preaching against having images in the Churches she shouted "leave that alone, Mr. Dean, and stick to your text," and when the Bishop of London spoke about caring too much for dress, she said she would "soon fit him for Heaven and he should leave his mantle behind him."

The English Prayer Book Restored.

In the year 1559 an Act of Parliament ordered the English Services to be used again from S. John the Baptist's Day.

Another Act in the same year provided a new "Oath

of Allegiance" to the Sovereign to be taken by every Deacon, Priest and Bishop at the time of their Ordination. You will remember that the old Oath said the King was "the only supreme *head* in earth, of the Church of England" and that many good men, like Sir Thomas More, had refused to take it, because they believed the Pope to be the supreme head of the whole Church on earth and that all authority came from God through him. Those good men would have been able to take the Oath if it had been worded as it was in the new form, for the word "head" was changed to "governor." This Oath has never been altered since Queen Elizabeth's time. Your own Bishop and your parish priest swore allegiance to Victoria, Edward the Seventh, or George the Fifth in the same words. This was the only change made in the Ordination Services in Queen Elizabeth's long reign.

For more than a year after Cardinal Pole died there was no Archbishop of Canterbury, but after these two Acts of Parliament were passed Queen Elizabeth appointed a clever man named Matthew Parker, the son of a weaver in Norwich, who had been Dean of Lincoln. In Edward the Sixth's reign he had worked for the Reformation. While Mary was Queen he lived very quietly in hiding, often obliged to change his home to save his life. This Archbishop was a true Reformer because, while he wanted to give up all that was wrong in the old ways, he fought to keep all that was right.

Queen Elizabeth's Prayer Book.

You will want to know which of the English Prayer Books the Queen restored. It was rather a pity that she, and the Reformers who advised her, chose the Second and not the First of Edward the Sixth's Books. Some changes, however, were made in the Second Book which greatly improved it.

In the Communion Service the old Words of Ad-

ministration to the communicants were restored and joined to the new form "Take and eat This," etc. The "Black Rubric" about kneeling to receive the Holy Sacrament was left out altogether. Prayers for the Queen, the Royal Family and the Clergy were printed after the Litany and an unhappy petition which Cranmer had put into the Litany that we might be delivered "from the tyranny of the Bishop of Rome and all his detestable enormities" was taken out again.

A new rubric about vestments was put into this Prayer Book in the place of the one that ordered none to be worn except the Bishop's rochet and the surplice (see page 122). It is generally called the "Ornaments Rubric," and has been an important part of the Prayer Book ever since Queen Elizabeth's time.

This rubric ordered that "at the time of the Communion and at all other times" the clergy were to use such "ornaments" in the Church as were in use by Act of Parliament "in the second year of the reign of King Edward the Sixth." The second year of Edward's reign was 1548. (He became king in January, 1547.) That was the year when the First English Prayer Book was ready but had not been made law. The new English Services had only been used in London and at Cambridge; nearly everywhere else the Latin Prayer Books were still in use.

This makes it difficult to know exactly what "Ornaments" were really meant by this Rubric, but it certainly restored the Vestments and Lights at Holy Communion; the Bishops' Cope and Pastoral Staff, and other things that the Protestant Reformers greatly disliked.

However, there was very little trouble when this third English Prayer Book came into use. Out of 9,400 clergy only 189 refused to use it, and were deprived of their livings. Fourteen Bishops had to give up their Sees but only two were sent to prison for a while; the others were allowed to live quietly with their friends.

The first to use the new Prayer Book was Queen Elizabeth herself. She had the English, instead of the Latin, Services in her private chapel six weeks before the day when the law ordered it. Three days afterwards S. Paul's Cathedral began it too.

Persecution.

The Law which ordered the new book to be used from S. John the Baptist's Day was a very severe one, both for the clergy and the lay people. Any priest who used other Services was fined a whole year's income and sent to prison for six months the first time he did it; the second time the imprisonment was for a year and the third time he had to stay in prison for the rest of his life.

Anyone speaking against the Prayer Book or making fun of it in "plays, songs or rimes" or interrupting the Services in Church, was fined, first a hundred marks, then four hundred, and for a third offence all his goods and chattels were taken and he, too, was imprisoned for life. The law also ordered the Churchwardens to fine every parishioner who stayed away from Church on a Sunday or Holy Day without reasonable cause, twelve pence for each time.

Scotland and Ireland.

The Scotch people when they gave up the ancient Latin Prayer Books would not have the English Books either. Their great Protestant Reformer, John Knox, was in England when Edward the Sixth's Second Prayer Book was drawn up; it was chiefly through him that the "Black Rubric" had been put in. In Queen Mary's reign he went with the exiles to Switzerland and came back to Scotland the year Queen Elizabeth's Prayer Book was published.

Through John Knox's preaching all the monasteries in Scotland were destroyed, because he said that "the best way to get rid of the rooks was to pull down their nests." Bishops were abolished, so the Orders of the

Catholic Church were lost and the national religion of Scotland became Presbyterian. They had a book of prayers made up by John Knox called the "Book of Common Order." For the next eighty years the Church Services were not used at all in Scotland.

For Ireland it was necessary to have Latin Services —not the ancient Latin ones, but the English Services translated into Latin—because hardly any of the clergy or people of Ireland understood English. They spoke Erse, a language for which there were no printing presses and, even could the Services have been printed, hardly anyone could have read the Erse letters which are more like Russian than English.

In 1560 a Latin version of Queen Elizabeth's Prayer Book was made in England for scholars, but of course this was not used in the Churches.

The only other changes during Elizabeth's reign were in the Church Kalendar. They were the work of Archbishop Parker and we may be grateful to him for what he did. He put back forty-eight of the minor Holy Days which had been in the Sarum Kalendar and had been left out of the first two English Books.

For eleven years after this new Prayer Book of Queen Elizabeth came into use, English Roman Catholics used it and still went to the Parish Churches. In the year 1570, Pope Pius the Fifth told them that Queen Elizabeth was a heretic who had no right to the throne and that they need not obey her laws any longer, although it is said that Pope Pius the Fourth had offered to sanction the English Bible and Prayer Book if Queen Elizabeth would acknowledge his authority over the Church.

Then, alas, persecution began again. Dreadfully severe laws were made against the "recusants" as the Roman Catholics were called; many of them, both priests and laity, were executed and numbers died in prison. They might be deprived of all their property for life, if they went more than five miles from their

homes. This was all very sad and the consequence is that English Catholics and Roman Catholics have worshipped in separate Churches and used different Prayer Books ever since.

The Settlement of the Reformation.

The rapid changes during this part of the Reformation must have been dreadfully bewildering to English Church people. Think of the changes in eleven years :—

1548. The Old Latin Service Books.
1549. The First English Prayer Book.
1552. The Second English Prayer Book.
1553. The Old Latin Books again.
1559. The Third English Prayer Book.

Boys and girls who were seven years old in 1548 would see all these changes in their Church Services before they were eighteen.

The history of the Church of England during Elizabeth's reign is generally called the " Settlement of the Reformation." She reigned for forty-four years and was seventy when she died. No more alterations were made in the Prayer Book while she was Queen, so Church people had time to settle down after all these changes.

You will not have forgotten the books of private prayers used by lay people before the Reformation called " Prymers." New Prymers were published in the reigns of Henry the Eighth, Edward the Sixth and Queen Elizabeth. They had the Creed, the Ten Commandments and the Lord's Prayer in them; parts of the Daily Services and sometimes the Litany with other psalms, hymns and prayers. The old Prymers were also allowed to be used (see page 87), provided all the prayers to the saints were " blotted or clearly put out of the same."

All through the Queen's reign the more Protestant Reformers were always trying to get the things they did not like in the Church Services—such as kneeling

for Communion, the sign of the Cross in Baptism, all vestments and the ring in the marriage service—forbidden, and they did their best to make the Churches bare and ugly.

They objected very much to any hymns, except the Psalms turned into rhymes, being sung in Church. Queen Elizabeth did not like the rhyming Psalms—she called them "Geneva Jigs"—but some of them, such as "Through all the changing scenes of life," and "As pants the hart for cooling streams," were noble songs of praise that are still among the treasures of the Church of England.

The Prayer Book in James the First's Reign.

When Queen Elizabeth died, she was succeeded by King James the Sixth of Scotland, who became James the First of England. The Puritans, as the Protestant Reformers were then generally called, were very pleased. They thought that, as the new king had been brought up among the Scotch Presbyterians, he would be likely to make the English Prayer Book more Protestant.

There was very little in it that satisfied these extreme men. They called it a "huge volume of ceremonies"; the most sacred part of the Communion Service was "a long heap and mixture of matters," and their objection to the Thanksgiving Prayer and Gloria at the end was, that they were "used among the papists." A petition was sent to King James asking for numbers of alterations to be made in the Prayer Book. It was supposed to be signed by a thousand people and was called the "Millenary Petition."

The king answered the petition by arranging a meeting between Bishops and the Puritans with himself as President. It was held at the great Palace Cardinal Wolsey built on the banks of the Thames, and gave to King Henry the Eighth, and is known as the "Hampton Court Conference."

The Hampton Court Conference.

The Puritans found that the king was almost entirely on the Church side and not at all willing to make the Prayer Book more Protestant as they had expected. He said he would be "pursy and fat" before they should have some of the changes they wanted, but a few small alterations were made. The only really important one was the addition of the questions about the Sacraments at the end of the Catechism. They are generally supposed to have been written by a Dr. Overall, who was Dean of S. Paul's. The Prayer for the Royal Family was placed after the Litany with the Thanksgivings we have still, and the Apocrypha Lessons were changed for Lessons from the Canonical Books. In the Royal Proclamation ordering these alterations, King James said that neither he nor his Council could see any cause why any change at all should have been made in the Prayer Book.

The Authorised Version of the Bible.

But although the Hampton Court Conference made little difference to the English Prayer Book, it led to what was of the greatest possible importance—the new translation of the English Bible which we call the "Authorised Version"—the greatest Book in the world.

The king chose forty-seven "prodigiously learned and earnest persons" to do the work which began in 1607 and was finished in 1611. They worked in companies, meeting at Oxford, Cambridge, and in the "Jerusalem Chamber" in Westminster Abbey. The translators in the dedication of this precious Bible to "the most high and mighty prince James" prayed that he might be "the wonder of the world for happiness and true felicity."

This book is not the story of the English Bible, but of course it would be impossible to tell the story of the English Prayer Book without thinking a little about it

because so much of the Bible is in the Prayer Book and so much of the Prayer Book is in the Bible. There must never be anything in the Services of the English Church that is *contrary* to the teaching of the Holy Scriptures. The Holy Spirit inspired the Bible and the Holy Spirit directed the Church, so the two books must always agree in the truth they teach. The new translation of the Bible was used for the daily Lessons as soon as it was published, but the Epistles and Gospels and Offertory Sentences and the Psalms were still taken from Cranmer's "Great Bible."

King James the First died in 1625, receiving his absolution and Communion in his last hours. Like Henry the Eighth and Queen Elizabeth, he helped to keep the English Prayer Book truly Catholic.

James the First was a learned man, and perhaps he thought he knew more than he really did, for he often boasted of his own intelligence and liked to be called the "British Solomon." When the persecuted Roman Catholics tried to blow up the Houses of Parliament he found out what they meant to do and the treason was prevented. A "State Service" of Thanksgiving for deliverance from the "Papists' Conspiracy" was drawn up to be used every year on the 5th of November. This was afterwards bound up with the Prayer Book and used in the Church of England until 1859, when, happily, it was given up.

In the reigns of the next two kings—Charles the First and Charles the Second—a great deal happened to the Prayer Book and there is no more interesting part of its story.

CHAPTER XIV.

NO PRAYER BOOK.

THE king who succeeded James the First will always have a very special place in English Church history. Charles the First loved the Church from first to last. He made many great mistakes; he did several things that were very wrong, but he never gave in to those who wanted to sweep away the Church and the Prayer Book even when perhaps he might have saved his life by letting the Church go.

Charles was careful to keep the Church both CATHOLIC and ENGLISH. He said "Be my condition never so low, I resolve by the grace of God never to yield up this Church to the government of Papists, Presbyterians, or Independents."

ARCHBISHOP LAUD.

The first thing King Charles did as soon as he came to the throne was to order the Archbishop of Canterbury and some of the other Bishops to revise the Coronation Service which, you will remember, is as much a Prayer Book of the Church of England as the Book of Common Prayer (see page 74). They carefully arranged everything in it according to the ancient customs of the Church.

One of these Bishops was William Laud, the Bishop of S. David's in South Wales. Seven years afterwards he became Archbishop of Canterbury, and of the ninety-seven men who have held that high office Laud is one of the most famous. We have a picture of "the little Archbishop" painted by the great Flemish artist, Van Dyck, which shows him as roundfaced and wearing a square cap with a close white ruffle round his neck.

THE PURITANS.

All through the reign of Charles the First the Puritans, partly Presbyterians and partly Independents, were growing more bitter against the Church and the Prayer Book. The Presbyterians wanted to do away with Bishops altogether, to make the Church like the established religion in Scotland, and both they, and the Independents objected to almost everything in the Churches and in the Services which had been used before the Reformation.

Archbishop Laud and the king together opposed their wishes, holding fast to the Bishops and the Prayer Book and the old reverent customs of the Church. The Archbishop sent questions to every parish, asking whether the Prayer Book laws were obeyed and the Services regularly held. In some places they were but in many others the condition of things was very sad. The Churches "lay nastily," being allowed to go to rack and ruin; there was no care of the altars and great neglect of the Services. The Archbishop ordered the altars to be put back to the east end of the Churches instead of the "honest tables" in the nave, and the communicants were to kneel at the rails to receive their Communion. It seems strange to us now that these and other reverent customs, which are in use in every Church in our land, should have caused terrible trouble, but the Puritans thought that they would lead to Roman Catholic doctrines, and the Archbishop was accused of Popery.

Another thing he did made Laud still more unpopular. He tried to force the English Prayer Book upon the Scotch people by law. This led to a serious riot in Edinburgh Cathedral. The Dean was attacked with stones and an old woman threw a stool at him. The congregation fought; the Cathedral windows were smashed, and the Bishop only just escaped with his life. The Scotch people refused the Prayer Book altogether, rejected the Bishops they had accepted in

James the First's reign, and went back to the Presbyterian religion John Knox had set up when he came back from Switzerland.

It is not possible in this book to tell all that happened to the Church of England in the reign of Charles the First; we can only see what happened to the Prayer Book.

The Death of the Archbishop.

In January, 1645, Archbishop Laud was beheaded on Tower Hill by the Puritan government. He was first accused of being disloyal to the Government and then of trying to make the Church of England Roman Catholic. The first charge could not be proved. The only evidence brought against him in the second charge was that the Pope had offered to make him a Cardinal; that he had mended a stained glass window in Lambeth Palace Chapel, and that he possessed copies of the old Sarum Missal and Breviary.

The Archbishop said that he had refused to be a Cardinal and that he only had the Latin Service books in his library for the sake of study. He equally had the Greek Liturgies and the Mohammedan sacred book, the "Koran," for the same purpose.

But nothing could save him, and so the chief Bishop of the English Church, at the age of seventy-two, died for that Church. His last prayer was, "Lord, I am coming as fast as I can; Lord, receive my soul and have mercy upon me; and bless this land with Christian love and charity, for Jesus Christ's sake."

When his diary and his Prayer Book were taken from him, he said there was no disloyalty in the one and no Popery in the other. His pet tortoise lived on in Lambeth Palace Gardens for 150 years, until it was accidentally killed by a gardener who upset a barrow on it.

The Prayer Book Forbidden.

On the day (Jan. 10th, 1645) that the Archbishop was beheaded a new law was made by the Presbyterian

Government called the "Solemn League and Covenant," and the Prayer Book Services were forbidden altogether. An old book says "the Archbishop and the Prayer Book died together."

The "Directory for Public Worship."

Instead of the ancient Service Books a new book called the "Directory for Public Worship" was to be used in all the Churches. It was drawn up by a Committee of Presbyterians and authorised by Parliament, of course without any consent of the Church of England.

The Apostles' Creed and the Ten Commandments were among the things ordered to be omitted. There was a short Marriage Service which could have been said in five minutes, but the dead were to be buried without any Service at all. "They would have no minister to bury their dead but the corpse to be brought to the grave and there put in by the clerk or some other honest neighbour, and so back again without any more ado."

The sign of the Cross, the wedding ring, private Baptisms, sponsors, and the Communion of the sick, were all forbidden. So were vestments of any kind and no saints' days were to be observed. The altars were not to be in the chancels and the fonts were not to be near the doors. Communicants were to sit round "the Table" to receive the Blessed Sacrament. The chief thing in public worship was the sermon. We sometimes think sermons are rather long now, but the Puritans often preached for several hours at a time.

If anyone used the Prayer Book, even a few words of it, the fine was five pounds for the first time, ten for the second, and a year's imprisonment for the third.

The Eviction of the Clergy.

Hundreds of clergy were turned out of their livings because they refused to give up the Church Services. The prisons were so full of them that old ships on the

Thames had to be used. Numbers of these "malignants" or "scandalous ministers" as the Puritan Government called them, must have almost starved. Neither they nor their wives and children were allowed to say a word of remonstrance or anger when they were turned out of their houses. They were obliged to go and live in another parish, and the next year they were forbidden even to be schoolmasters or tutors. Nearly all the Bishops were imprisoned and reduced to great poverty. The Bishop of Bath and Wells begged that he might be a curate to earn enough to feed his children, but this was not allowed. However, he lived through those dreadful years and was restored to his beautiful home in Wells in Charles the Second's reign, where he remained as Bishop until he died at the age of ninety-four.

Some of the clergy, at the risk of being discovered, used the Prayer Book secretly during the fifteen years while it was forbidden. One priest was arrested because he began a Service with the Prayer Book words "Almighty and Merciful Father."

We have a diary kept by a gentleman named John Evelyn during these sad times. He often mentions what was happening to the Church, especially when two years after Archbishop Laud's death a law was made that the Church Festivals were not to be kept any longer; not even Christmass Day, Easter Day, nor Whitsun Day were to be observed in any way.

In place of the true clergy, Presbyterians and Independents were allowed to minister in the Churches. Mr. Evelyn says that sometimes "an honest orthodox man got into the pulpit" but generally there were only "novelties." The Puritan preacher who was put in his own vicar's place was "a peaceable man, which was an extraordinary felicity in this age," but one day "a tradesman, a mechanic," gave them a sermon which was "feculent stuff," and sometimes there were preachers "whether ordained or not I cannot say; into such times were we fallen."

He writes that for several years there was "no sermon anywhere, no Church being permitted to be open." On one Christmass Day he and his wife attended a secret Celebration of the Holy Communion. The Chapel where it was held was surrounded by soldiers, some of whom came inside and held their muskets ready to shoot the communicants as they went up to the altar. Perhaps they were afraid to do it, for they only took them all prisoners. One of the charges against them was that in saying the Prayer for Christ's Church militant here in earth, they had prayed for "all Christian kings, princes and governors," which included the King of Spain who was a Papist and their enemy!

One Easter Day a priest dared to "preach a Resurrection Sermon" in Mr. Evelyn's library, and "after it we all received the Holy Communion." In the year 1655 when the Church clergy were forbidden to preach or take any Service at all, poor Mr. Evelyn writes on Christmass Day, "it was the mournfullest day that in my life I had seene."

We can perhaps best realise what the feelings of true Churchmen must have been in those days if we imagine what we ourselves would be feeling now if King George and the Archbishop of Canterbury were beheaded; all our Cathedrals and Churches destroyed and defiled; our Prayer Book taken away and our clergy either in prison or banished and starving.

Christmass Eve, 1648.

Now let us picture once again the parish where "Sir John" and his parishioners had all the old Latin Services of the Sarum Prayer Book, and where the good people on Whitsun Day, 1549, heard for the first time the *English* Communion Service. It is just a hundred years later; Sunday morning and Christmass Eve.

What would the villagers find as they came into their old Parish Church? Most of them were dressed in sad-coloured clothes, with starched ruffs and tall steeple hats. Even many of the children were dressed

in stiff, hard garments, some of which had texts embroidered on them. There were some amongst them still wearing brighter clothes and feathered hats; these were the loyal Churchmen and the Royalists.

To those who belonged to the Church of England, who loved its Services, and knew anything of the history of its Prayer Book, the changes must have been simply heart-breaking. But these loyal servants of King Charles and members of the Church were compelled to attend the dismal Puritan services they loathed, or they were heavily fined.

As they went into the porch where Martin and Margaret were married (see page 64), they saw the figure of the patron saint over the door smashed and defaced. (The figure of the Blessed Virgin over the porch of the University Church at Oxford, still has the marks of the Puritan soldiers' bullets on it.)

When they entered the Church they saw that the old Font in which little Christopher and thousands of other children had been baptised was gone; in its place was "a bason of the bigness of a syllabub pot." The beautiful stained glass in the windows was broken; the carved figures, even of our Lord and His Mother, and the Holy Angels, were hacked to pieces; every cross inside or outside the Church had been destroyed; the screens were broken down and the altar rails taken away. Instead of the old Altar there was a wooden table in the aisle; the inscriptions on the tombs were defaced. There was no organ and no Prayer Books; nothing that was beautiful or costly was left in the House of God.

These good villagers were fortunate indeed that things were not even worse. Many Churches were so destroyed that only the bare walls and "ruinous carcases" were left; they were "left open to all uncleanness"; and in many and many a Parish Church to this day the broken stonework and mutilated carvings tell the story of those mad times.

A proposal was brought before Parliament that all

the Cathedrals and Abbey Churches in the country should be pulled down and the materials sold for the benefit of the poor and for State purposes. Happily this dreadful suggestion was never made law but England was very near losing such glorious Houses of God as Canterbury, or Durham, or Winchester. The Cathedrals were treated with the greatest irreverence; some of them were used as stables and some as shops. At Winchester the soldiers broke the stained windows with bones dug up from the graves; at Lichfield they had a cat hunt. Oliver Cromwell, the chief of the Independent party, walked into Ely Cathedral with his hat on and told the clergy to "come down and stop this fooling."

On that Christmass Eve in 1648 the hearts of the Royalist Churchmen must have been broken indeed. There was no mention of the shepherds abiding in the fields keeping watch over their flocks by night; no glad Christmass Communion; no holly and ivy in the Church; no "God rest you, merry gentlemen," or "The First Nowell"; they might not even wish each other a "Happy Christmass." The Birthday of Jesus Christ was to be kept as a fast and day of penitence, and everyone was to go to work as usual.

Their hearts were breaking for King Charles too that Christmass Eve. He was in the hands of the Parliament, confined in a desolate castle on the Hampshire coast. They knew that his trial was close at hand and they had little hope that he would not be condemned. And they were strictly forbidden to pray for "that malignant Charles Stuart!" We may be very sure that many a *silent* prayer for "our most gracious sovereign Lord, King Charles" and for "our gracious Queen Mary, Prince Charles, with the rest of the Royal Progeny," was said in the Church that Christmass Eve although the Prayer Book words were forbidden.

Instead of their own parish priest in his surplice, it is quite likely that an "Ironside" soldier, or the village

blacksmith, or some travelling cobbler in his everyday clothes went into the pulpit and preached the sermon. Most of the service consisted of long extempore prayers, with nothing familiar except the Lord's Prayer which the "Directory" did allow. Except in the Marriage Service the ministers were told what to pray about but not the words they were to use.

If there was a Communion Service (and, strange to say, the "Directory" said this must be often) the communicants sat round the "Table" in the nave of the Church just as they would have sat for a meal at home. The minister read the account of how our Lord instituted the Sacrament, either from one of the Gospels or from the First Epistle to the Corinthians, but there was no consecration before the people communicated. The words "This is the Body of Christ Which is broken for you," and "This Cup is the New Testament, in the Blood of Christ, Which is shed for the remission of the sins of many" were said to the communicants when they received the bread and wine. Afterwards the minister was to "remind them of the grace of God in the Sacrament" and to "say some words of thanksgiving." That was all that for fifteen years in England took the place of the solemn Communion Service of the Holy Catholic Church.

A baby was baptised that Sunday but how different everything was from little Christopher's baptism. The minister gave an address to the congregation telling them a great deal that was not the teaching of the Church about Holy Baptism and said one prayer that the water might be sanctified for it. Then he baptised him with water, "In the Name of the Father, and of the Son, and of the Holy Ghost," which, of course, was a true Baptism, and gave him the name of "Free Gift!" without signing him with the sign of the Cross. The Puritans had very strange ideas about Christian names. One member of Parliament was called "Praise God"; the Mayor of Lincoln's name was

"Original," and a clergyman who was afterwards Archbishop of York had the Christian name of "Accepted." The Church Registers of the time have many names such as "Joy Agayne"; "Faint Not"; "Be Faithful," and "Sigh."

A few weeks after that sad Christmass, King Charles was beheaded outside Whitehall Palace. We are glad to know that the Bishop of London was allowed to comfort and help him with the Prayer Book Services, hearing his confession and giving him his last Communion. Bishop Juxon went with him to the scaffold, and when all was over he laid his king's body to rest in S. George's Chapel at Windsor, but he was not allowed to read the Church's words of faith and hope.

Later, Oliver Cromwell, the Independent, became "Lord Protector" and the "Commonwealth" lasted for eleven years. All through them the "Directory for Public Worship" was used in the Churches and the Prayer Book Services were only heard secretly in private houses sometimes, as Mr. Evelyn tells us in his diary. You will, however, be surprised to hear that when Oliver Cromwell's own two daughters were married, the Marriage Service of the Church was used.

Desire for Church and King.

The whole story of those Puritan days seems very strange to us now the Prayer Book has been in use again for about 260 years. Once more we must remember that there were many good and religious men amongst those who did such mischief to the Church. Many of them honestly believed with all their hearts that forms of prayer and outward beauty in worship came between men and God, and they were terribly afraid lest such things should lead English people to accept the authority of the Pope again. The Puritans always loved the Scriptures though they thought little of the Sacraments and they did their best to make Sunday a

holy day although they could not understand that it was meant to be a *happy* day too.

During those eleven Commonwealth years, although the Puritans were in power and their Protestant services and doctrines enforced by law, they could never really satisfy the English people. England always had been a Church country and the Church of England had always been Catholic. England had always been a Monarchy and the Government had always been Royalist. When the Civil War was over and they had time to think, the people of England began to realise that they wanted their Church, their King, and their Prayer Book again and to long for their restoration.

When Oliver Cromwell died, it was not long before some of the important men in the country dared to suggest that England should go back to the good old ways. One great soldier, General Monk, told the House of Commons that if they brought back the King, the Church and the Bishops must come too, and an invitation was sent to Charles the Second in Holland, asking him to come as soon as possible.

CHAPTER XV.

THE PRAYER BOOK OF THE RESTORATION.

The Restoration of the King.

One day in May, 1660, a ship called *The Naseby* sailed from Dover to Holland. On the 25th of May that ship came back to Dover with a different name, *The Royal Charles.* Very early in the morning, on board that ship, there had been a Celebration of the Holy Eucharist in the Prayer Book Service of the Church of England, for that ship was bringing back to his kingdom and throne, King Charles the Second.

There is a French letter in the British Museum which King Charles wrote to his sister Princess Henrietta the next day, in which he says that when he landed in England his head was "so furiously stunned by the acclamations of the people that he does not know whether he is writing sense or not."

The king spent his first Sunday in England at Canterbury. The Prayer Book Services were restored that Sunday in the grand old Cathedral on the spot where S. Augustine had held them more than a thousand years before, the Cathedral whose Archbishop is the chief pastor of the Church of England and the first subject of the king of England. But there was no Archbishop there that happy day. Canterbury had been left without one during the fifteen years that had passed since Archbishop Laud's execution.

The Restoration of the Church.

One of the first things King Charles did even before his Coronation was to choose sixteen Bishops to fill up the vacant Sees; nine of the former Bishops who were still living were restored, amongst them the Bishop of Ely, who had been in prison for twenty years.

The new Archbishop of Canterbury was close upon eighty years of age. Perhaps you think it was strange to choose so old a man for such a great post, but we can well understand that king and clergy and laity alike would want him to be Archbishop, for he was William Juxon, that saintly Bishop of London who had ministered to King Charles the First on the scaffold. He was too infirm to take the whole of the long Coronation Service himself, so the new Bishop of London helped him, but it was his feeble hands that anointed the king, put the crown on his head, the royal ring on his finger, and the two sceptres into his hands and gave him the final blessing. He wore "a rich ancient Cope" and the whole of the old Service was used.

The Puritans.

Before King Charles left Holland some of the leading Puritans went over there to see him. They told him that the English people did not want the Prayer Book Services again and would be offended if they saw the clergy wearing surplices once more, and begged him not to restore the Book. It was soon clear that they were entirely wrong in saying that the people did not want the Prayer Book, for five editions had to be printed in the next six months.

The king, of course, refused their request, but he wrote a letter to the Speaker of the House of Commons promising free pardon to all his rebel subjects except those who had actually been responsible for his father's death, and saying that he would allow full religious liberty.

You will want to know what happened in all the parishes where the rightful clergy had been turned out and Puritan ministers put in their places, when the Church and the Prayer Book were restored. Many of the clergy were dead but over a thousand were restored to their livings. Where the rightful priests were not living the Puritan ministers were allowed to

remain in the livings until there had been time to settle Church matters and revise the Prayer Book.

Of course you will understand that the Services restored when the king came back were those of James the First's Prayer Book, as it was settled after the Hampton Court Conference (see page 132). One priest wrote in his parish register on the very day the invitation was sent to the king, "On this day, I, Stephen Hog, began to use again the Book of Common Prayer." At a Church in Yorkshire, just as the Puritan minister was beginning the "Directory" service, the old vicar of the parish appeared at the door in his surplice, with the Prayer Book in his hands. He was joyfully welcomed by his people and they sang the Te Deum and said the Litany together.

The Savoy Conference.

The Puritans, especially a good man named Richard Baxter, who was a truly ordained priest of the Church of England, were constantly sending petitions to King Charles begging him to have the Prayer Book altered to suit their own beliefs. It was arranged that another Conference, like the one held at Hampton Court in James the First's reign, should meet to discuss the questions. The Conference met at the Bishop of London's lodgings in the Savoy Palace in the Strand; it consisted of twelve Bishops and nine others on the Catholic side, and twelve principal Puritan divines with nine others.

The Bishops included the Archbishop of York, whose name was "Accepted," but perhaps the most famous of them was John Cosin, the Bishop of Durham. King Charles the First had asked him to write a book of "Private Devotions" for the ladies of his Court; the Puritans disliked it because it was so Catholic and called it "Cozening Devotions." Bishop Sheldon, of London, who gave the great "Sheldonian Theatre" in which degrees are given, to Oxford University, was another on the Church side, and among

their helpers was a Dr. Pearson, who was afterwards Bishop of Chester. He wrote a book on the Creed, which is still much used by Church students.

Some of the Puritans were Churchmen and some Presbyterians. One was the Bishop of Norwich and others were dons from Oxford and Cambridge. Mr. Baxter took a leading part all through. He was a devout and saintly but very bigoted man.

The king's orders to the Conference were that they were to consider the rubrics and prayers, listen to any objections, and make such changes as they considered right, but to "avoid all unnecessary alterations in the form and Liturgy so long received in the Church of England."

When the two parties met and talked together, the Church party asked the Puritans to put down in writing all the things in the Prayer Book to which they objected and all the alterations they would like to be made, promising to answer them also in writing. This was done. Mr. Baxter told his party to write *everything* they did not like, whether they were likely to get it left out or not, so there was an enormous list when it was finished. All the old objections were raised with, as the Preface to our Prayer Book says, "the addition of new ones, more than formerly had been made, to swell the number."

If the Bishops had made all the changes for which these good men asked, the Church would have had a strange Prayer Book indeed. It certainly would not have been a "Book of *Common* Prayer," for one of their requests was that the people might have no part whatever in the Services except to say the "Amens." They were not to have any share in the Psalms or Canticles; not to say the Confessions, the Creeds, or even the Lord's Prayer! the Litany was to be turned into one long petition said by the minister alone, and the Collects also were to be united into one long prayer.

All saints' days were to be given up and Lent was not to be kept in any way. The Church was not to say

that little baptised children were regenerate nor that the dead were laid to rest in sure and certain hope of the resurrection to eternal life. They did not want the Bishops to lay hands upon children when they were confirmed, nor that all communicants must be confirmed, nor that the Priest should give the Holy Sacrament and say the words of Administration separately to each person. The sign of the Cross was not to be used; people were to receive their Communion sitting if they liked; there was to be no wedding ring; the Absolution in the Visitation Service was to be altered; the Font was not to be at the Church door and no vestments or surplices were to be worn.

They wanted the words "Priest" and "Curate" changed to "Minister," and "Church" altered to "Congregation," and to have "Lord's Day" instead of "Sunday" because that name had come down from the Anglo-Saxons who worshipped the sun!

One of their greatest troubles was that the Epistle in the Communion Service was still called "The Epistle" even when it was taken, as it is on some Holy Days, from an Old Testament Book or from the Acts of the Apostles or the Revelation. They thought this was making the Prayer Book tell a lie and wrote a great deal about it. They also filled sheets with objections to any part of the Burial Service being taken at the graveside because the minister and people might catch cold in stormy weather.

And lastly, they objected to Lessons from the Apocrypha and asked that *nothing* should be read in Church except the Authorised Version of the Old and New Testaments. The Bishops told them that if this was ordered they would not be able to have the sermons they loved so well and that it was "heartily to be wished that all sermons were as good" as the Apocrypha.

When the Conference met again all these objections were brought before the twelve Bishops and their

helpers, but the Puritans were not content with this. Mr. Baxter produced an entirely new complete Prayer Book which he said he had written "in a fortnight's time" and asked that the clergy might be allowed to use it instead of the Book of Common Prayer if they wished. We can hardly believe that such a request could have been seriously made or that a good man, such as Mr. Baxter was, could really have believed that he had made a better Prayer Book in a fortnight than the one which had been gradually growing through nearly sixteen hundred years. Of course such a plan was not allowed for a moment.

Some of the changes for which the Puritans asked were good, and the Bishops agreed to accept them. The most important were that the priest was ordered to break the Bread and lay his hand upon the Chalice when he was consecrating the Holy Sacrament and that people might be admitted to Holy Communion before their Confirmation if they "were ready and desirous to be confirmed." All the Epistles and Gospels were to be read from the Authorised Version, and when an Epistle was taken from some other book the title "The Epistle" was to be printed "For the Epistle."

When the Conference was over the members told King Charles that while they all wanted to agree, they did not see how the agreement was to be brought about. Soon afterwards an Act was passed by Parliament ordering the complete restoration of the Prayer Book in every Cathedral, Parish Church and College Chapel in the land, from S. Bartholomew's Day, 1662. This Act was passed in July, 1661, so there was nearly a year before it came into force, during which King James's Prayer Book was to be revised and the alterations put in. It also gave the Puritan ministers time to think what they would do when the day came on which it must be used.

Puritan Difficulties.

We must try to understand what a serious and anxious question this was for them and how difficult it must have been for those who disliked the Prayer Book so strongly to see what was the right thing to do. If they refused to use the Book they would have to leave their livings with their wives and children just as the rightful clergy had had to do twenty years before.

There was another great difficulty for the Puritan ministers. Many of them had never been ordained by Bishops, which was the only ordination accepted by the Church of England. They had only been chosen by other ministers and congregations and they believed that this gave them true Holy Orders. The Church of England could not accept clergy ordained in that way; it had always been the rule and custom from the very first that Holy Orders must be given through the Bishops in the long unbroken line of the Apostolic Succession (see page 79). You will remember that S. Augustine himself, who was only a priest when he came to England, had to go back to France to be consecrated as first "Bishop of the English" because the highest Orders of the Church could only be given to him through other Bishops, and there were none in England. If the Puritan ministers were to remain in the Church livings they would have to be ordained in the Church's way, and many of them felt that this would be against their conscience.

The Prayer Book Revised.

During this waiting year a Committee of Bishops, one of whom was Bishop Cosin and another the Bishop of Ely who had been twenty years in prison, went carefully through the Prayer Book, putting in the changes that had been promised to the Puritans and making some few other alterations.

In the Communion Service the thanksgiving for "all

those who have departed this life in God's faith and fear" was added to the Church Militant Prayer, and new collects, probably written by Bishop Cosin, were provided for the third Sunday in Advent, S. Stephen, the sixth Sunday after Epiphany, and Easter Eve. In the Consecration Prayer the little rubrics printed at the side of the page were put in. They order the priest to take the Paten into his hand, to break the Bread, and to lay his hand upon it; to take the Cup into his hand and to lay his hand upon it. The "Black Rubric" about kneeling at Communion (see pages 121, 127, 128), which had been taken out in Queen Elizabeth's Prayer Book, was put in again, but the words were altered so that they did not deny that our Lord Jesus Christ is really present in the Holy Sacrament.

A few changes were made in the Baptismal Service for Infants and a new Service for the baptism of grown-up people was provided. You see, since Queen Elizabeth's time, England had gained many Colonies abroad, especially in America, and during Charles the First's reign many of the Puritans who did not like Archbishop Laud's orders had gone out there. Some of the Puritans at home too had been leaving their children unbaptised because they objected to godparents, and thought they ought to be able to answer for themselves. The new Service was provided for baptising them and for converts in the Colonies and amongst the heathen.

The five prayers—for the King, the Royal Family, the Clergy, the Prayer of S. Chrysostom and the Grace—were added to Mattins and Evensong; the Ember Day prayers and prayers for the High Court of Parliament, for all conditions of men, and the General Thanksgiving were provided. The first of the Ember Day Prayers came from Bishop Cosin's book for the Court ladies; the Prayer for Parliament was composed by Archbishop Laud and it is probable that the first part of the General Thanksgiving was taken from a prayer written by Queen Elizabeth after one of the

royal progresses of which she was so fond. Forms of Prayer for those at Sea were put in the Prayer Book for the first time, including two Collects to be used every day in the Royal Navy.

Two new "State Services" were added to the one commemorating Gunpowder Plot—one of penitence and mourning "in memory of Charles, King and Martyr," which was to be used on the 30th of January, the day on which he was beheaded, and a Service of Thanksgiving for the 29th of May, the day on which Charles the Second entered London at the restoration.

The Service for the Accession of the Sovereign which had been in Queen Elizabeth's Prayer Book was not in James the First's nor in this one. It was restored when James the Second became king, since when it has been in the Prayer Book, and is now the only "State Service" left. The others, the first of which (see page 133) was not fit for a Christian Prayer Book, were given up in 1859.

The Prayer Book Restored.

When S. Bartholomew's Day came, 1,800 of the Puritan ministers refused to be ordained by the Bishops or to use the Prayer Book, honestly feeling that it would be against their conscience. They could not hold the Church livings any longer and had to leave their homes. They were a sad loss to the Church of England because many of them were truly good and earnest men, but there was no help for it. It would have been a far worse loss to give up the Church Orders in order to keep them. That would have made the Church of England like an army in which the Colonels would not take their orders from the Generals and insisted on having whatever drill they liked themselves.

The Puritans who felt that they *could* accept the Church's rules were ordained by the Bishops and remained in their livings using the Prayer Book Services. Good Mr. Baxter was not one of these. He preached

a sermon saying "Good-bye to the Church of England" because, although he had been rightly ordained, he could not use the Prayer Book. Although he could not write a Prayer Book in a fortnight, he could, and did, write another book called "The Saints' Everlasting Rest" which is still greatly valued by Churchpeople and Nonconformists alike.

If the Puritans had been allowed to worship outside the Church in their own way, perhaps they would gradually have come back, but, unhappily, Parliament made some laws which were as hard as those the Commonwealth Parliament had made against the Church clergy. The ministers were not allowed to come within five miles of the Church where they had served and people were fined if they were present at religious services in "conventicles." The magistrates were to send "every such offender soe convicted to goale." For a third offence they might be sent out of England altogether.

Carefully corrected copies of the Prayer Book were sealed with the Great Seal of England and sent to every Cathedral, the Houses of Parliament, and the Tower of London. Most of those "Sealed Books" are still in existence.

So the Prayer Book we have known and loved all our lives came into use nearly 270 years ago. Since the time of Charles the Second there has been very little change in it. An attempt was made in William the Third's reign to alter the Services again in many ways that would have made the Book less Catholic, but happily this came to nothing. In the Service for the Sovereign's Accession, which was restored to the Prayer Book when James the Second became king, you will find a "Prayer for Unity," one of the most beautiful prayers in the whole book. That was added in 1715 when George the First was king of England. Changes were made in the daily Lessons at Mattins and Evensong in 1871.

The Church in Ireland accepted the new Prayer Book at once. The Dean of Windsor, who spoke French very well and had ministered to a congregation of French people who worshipped in the Savoy Chapel in London, translated it into that language for the people in Jersey and Guernsey where French is the ordinary language; it has been used in the Channel Islands ever since.

In 1764, the Church in Scotland revised the Communion Service, and has had its own special Liturgy ever since—a Service more like that in Edward the Sixth's First Prayer Book than any other. It is one of the most beautiful Communion Services in the world. Either that or the English Service may be used in the Scotch Episcopal Church, and English clergy ministering in Scotland may freely use the Scotch Communion Service. The whole Scotch Prayer Book was revised in 1912.

The Prayer Book was revised in Ireland in 1887. Since then, the Services "according to the use of the Church of Ireland" have been more like those of Edward the Sixth's Second Prayer Book.

Until 1776 the Bishop of London was the Bishop of the Churchpeople in America. When America became an independent country, it had its own branch of the Catholic Church. Three Bishops were consecrated for it, one in Scotland and two in England. The English Prayer Book was revised for the American Church in 1789, since when it has had its own Prayer Book. The Communion Service is like that of the Scotch Prayer Book.

In many ways the Prayer Book used by our fellow Churchmen across the Atlantic is different from our own, but of course the Church of England and the Church of America are in full communion with each other. English clergy taking part in American Services use the American Prayer Book; American clergy, when they are in England, use the Book of Common Prayer.

The branches of the Church in Canada, Australia, India, South Africa, New Zealand, Japan and China and in the West Indies, founded by *English* Church missionaries, at present use the English Prayer Book or a translation of it. No doubt the day will come, for some of these lands, perhaps very soon, when they will have national Prayer Books of their own.

At different times during the Reformation, what were called " Articles of Religion " were drawn up by " bysshopes and learned men " to state what the faith of the Church of England was. At first there were ten, then thirteen, then forty-two, and finally thirty-nine. They were sometimes bound up with the Prayer Book as they are still, but they are no more part of the Prayer Book itself than "Hymns Ancient and Modern" is part when the two books are bound together. You will find the " Articles " after the Accession Service.

CHAPTER XVI.

THE NEW PRAYER BOOK.

THE NEED FOR A NEW PRAYER BOOK.

WE have thought of the long story of the Book of Common Prayer which began nearly two thousand years ago and is not finished yet. Ever since the time of our Lord and His Apostles the Church has been collecting and arranging her Services, sometimes adding new parts, sometimes leaving parts out, trying to find the best ways of worshipping God and helping His people to know and serve Him better.

Our history has brought us down through all these long centuries to the Prayer Book that was drawn up when the Church and King were restored in 1662—the Prayer Book we have been using all our lives. This great Book has been in use for nearly 270 years.

Life in the Church of England is very different now from what it was when Charles the Second was King. The Church has needs now that were unknown then; she wants to pray about many things that were not necessary then. For instance, there is no prayer in the 1662 Prayer Book for Foreign Missions. When we have a Missionary Service or Meeting the clergy have to use prayers from other books. You see there was hardly any missionary work done when the present Book of Common Prayer was drawn up. There were no great Missionary Societies—the S.P.C.K., which is the oldest, is 36 years younger than the Prayer Book—but now the English Church has missions in many different lands all over the world, and the Bible is printed in more than 500 languages. There is great need for prayers for this work, especially in those foreign lands which are now part of the British Empire.

For many years the Bishops and Clergy and lay folk

have been feeling that the time has come for the Prayer Book to be once more revised and re-arranged, so that it would meet the new needs.

The New Book Prepared.

In the year 1906, the King sent what are called "Letters of Business" to the Bishops and Clergy who form the Council of the Church which is called "Convocation," ordering them to consult together about the changes that were necessary in the Prayer Book and in the rules about the ornaments and fittings of the Churches.

The word "Convocation" means "called together." This Council of the English Church was first "called together" in the time of King Richard the Second. Like Parliament, it is divided into two "Houses," an "Upper House" of Bishops and a "Lower House" of Clergy representing the Church. There are two parts of Convocation, one for Canterbury and one for York, which generally meet separately. To consider the new Prayer Book they met together in London. Both parts have laymen to help them.

The work of preparing the new Prayer Book took fourteen years, partly because the Great War came and hindered it. It was very carefully done, and when it was ready, it was published, that Churchpeople everywhere might know what the Bishops had done. This was about six weeks before the meeting of Convocation.

The Prayer Book Accepted by the Church.

After the changes had been carefully considered, the Bishops and Clergy had to vote whether the new Book should be sent to the Church Assembly to be considered by that. This great Council consists of Bishops, Clergy, and lay-folk, both men and women. A great majority voted that it should be sent on to them.

When the Church Assembly met, there was a large

majority in favour of the new Prayer Book there too. Every Diocese in the country has its own special Conference; there were large majorities in those also. It was quite clear that by far the greater part of the Church wanted the new Prayer Book and thought the time had come for it to be authorised, and that it would be for the good of the Church to have it. The next thing that had to be done was to send the new Book to Parliament, first to the House of Lords and then to the House of Commons. If the members voted for it, the King would be asked to give his consent, and it would become part of the law of the land as well as of the Church.

The Prayer Book Rejected by Parliament.

In December, 1927, the Book was sent to Parliament. A very large majority voted for it in the House of Lords. The next day it was discussed in the House of Commons and a sad thing happened. Some of the members were afraid that the changes in it might undo some of the work of the Reformation and bring back the teaching and practices that had been given up then. The Bishops had assured them that it was not so; that the doctrine of the new Prayer Book was exactly the same as it had been, but they were not satisfied. Although all the Councils of the Church and the House of Lords had voted for it, the Commons voted against it. This meant that it could not become the law of the land.

The Bishops made a few changes in the Book which they hoped would make it quite clear that there was no change in the doctrine of the English Church. Convocation and the Church Assembly voted for it again, and in July, 1928, it was sent back to Parliament. Still, however, many of the members of the House of Commons were afraid of it and the vote went against it once more.

The Bishops met together at Lambeth Palace to consider what was to be done, and the Church Assembly

met a few days afterwards. The Archbishop of Canterbury made a great speech, in which he said that only the Church has the right to settle the faith of the Church and the ways in which God may best be worshipped. He told the Assembly that the Bishops are going to meet again soon and then they will decide how this is to be done, but the new Prayer Book will not be used at present.

This history must be printed before anything more can be settled. Churchpeople now—Church boys and girls included—must pray that God will guide the Bishops and Clergy and laity with His Holy Spirit and give them wisdom to know what is right and courage to do it.

THE NEW COMMUNION SERVICE.

I must tell you a little about the new Prayer Book although it is not yet to be used in our Churches. The most important Service of all—the Holy Communion—has some great changes in it.

The Priest may wear either the same Vestments that Sir John used to wear in the Latin times or the plain surplice and stole used since the Reformation.

The Ten Commandments must be read on one Sunday in each month; on other days the short form in which our Lord put them (S. Matthew xxii. 37—40), or the words "Lord, have mercy on us; Christ, have mercy on us; Lord, have mercy on us," may be used instead. On weekdays a shorter Invitation, Confession and Absolution may be used.

The most important part of the Service is made more like the old Liturgies of the Primitive Church (see page 21); the Consecration Prayer is much longer as it includes the Prayer of Oblation and the ancient Prayer for the Holy Spirit. It is followed by the Lord's Prayer *before*, not after, the Communion of the people. When the number of communicants is very large, the words with which the Holy Sacrament is given to them may be shortened.

The old prayer for the faithful departed, that God will grant them everlasting light and peace, has been put into the prayer for the whole state of Christ's Church.

Many new special Prefaces have been provided; the Transfiguration and S. Mary Magdalene's Day are made "Red Letter Festivals" and there are Epistles and Gospels for the "Black Letter" Days and some others.

OTHER SERVICES.

Morning and Evening Prayer are shorter, as they were in the first English Prayer Book. Two other Services—"Prime" for the early morning, and "Compline" for the late evening—may also be used. These are taken from the ancient Latin Services used for hundreds of years before the Reformation. There is a new translation of the Athanasian Creed which makes its meaning clearer. The Litany is almost exactly the same except that there is a new petition in it for the king's forces at sea, on land, and in the air.

Many new special prayers and thanksgivings have been put in. Amongst them is a prayer for schools and one for Sunday Schools. Several new saints, most of them belonging to the English Church, have been put into the Kalendar and *all* English saints, martyrs and doctors are to be remembered on the 8th of November, the octave of All Saints' Day.

There are very few changes in the Services for Holy Baptism and Confirmation; the Catechism is not altered at all. The Marriage Service is still almost the same as it was when Sir John married Martin and Margaret.

There are very important changes in the Services for sick people. A new part in the Visitation Service is that the Priest may lay his hands upon the sick person with a prayer for healing. Many of the prayers are most helpful and beautiful.

Perhaps you will remember that in the very earliest accounts of the Communion Service, soon after the time of the Apostles, we are told that the Sacrament was sent to those who were sick, or could not come to Church, after the Service was over. This was the custom in all the Latin times and was ordered in the first English Prayer Book. It is done in many parishes now, although it is not ordered in our present Prayer Book; the new Prayer Book restores the ancient custom. Also, in places where there are Hospitals or many sick people who might want the Holy Sacrament suddenly when there was no time to have a Celebration in their houses, the Consecrated Bread and Wine will be allowed to be kept in the Church so that It will be ready at any time in case of need.

The long Lesson in the Burial Service is shortened; more Psalms and Prayers are provided and the beautiful old prayer for the faithful departed is restored. There is a new Burial Service for little children, which is full of comfort and hope and joy.

The Future.

We do not yet know how soon this new Prayer Book will be used in our Churches; alterations may yet be made in it. You must remember that it is still the old Prayer Book of the Church of England which has been gradually formed through all the centuries since the Church first came to this land, first in the Latin Services and then in the English ones. All that was good in the old Prayer Books is still there and some new parts have been added to make it suitable for the needs of the Church now.

We must do our best to learn about it, to study the changes that have been made by our Bishops and we shall find that our great Book of Common Prayer—perhaps the finest Service Book in the world—is still the same, the most precious and helpful possession of the Church of England.

CHAPTER XVII.

THE CORONATION SERVICE.

We must not end our History of the Prayer Book without thinking a little about the Coronation Service of the Church of England, which, as we have already seen, is as much her authorised Service Book as the Book of Common Prayer.

The Coronation Service is the Prayer Book Service of Holy Communion with the Coronation ceremonies put in after the sermon. As this great celebration only takes place once in each Sovereign's reign and only the congregation privileged to be present in Westminster Abbey can hear it, very few people know much about it. But surely everyone who belongs to the British Empire *ought* to know how the Sovereign of that Empire is consecrated and crowned by the Church of England in the solemn Celebration of the Holy Eucharist.

History of the Service.

Like the other Church Services, the Coronation Service is never a new one, but the ancient Service which has been used for at least a thousand years. It is the oldest Coronation Service in Europe. The earliest records we have of it are those of the Coronation of Alfred the Great. The ancient order of the Service is in a book called the "Liber Regalis" (the "Royal Book") which is always in the care of the Dean of Westminster.

It was, of course, in Latin in the olden days and until some time after the other Services were changed into the English language. The Litany and the Epistle and Gospel were said in English when Queen Elizabeth was crowned, but the rest of the Service was still in

Latin. James the First had the entire Service in English for the first time.

Before Westminster Abbey was built by Edward the Confessor, the kings of England were crowned in several different places, some of them out in the open air on a huge boulder which still stands in the market-place of Kingston-on-Thames, the "king's town." Hardicanute was crowned at Oxford, Canute in London, Edward the Confessor at Winchester, and Harold in London.

The first Coronation in Westminster Abbey was on Christmass Day, 1066, when William the Conqueror became King of England. The Norman Archbishop of Canterbury and the Saxon Archbishop of York were both there, but the Saxon Archbishop anointed and crowned him.

Henry the Third was the last king crowned in the Abbey Edward the Confessor built. The great Church was then almost entirely rebuilt; it was ready in time for the Coronation of Edward the First, and every other English monarch has been crowned there ever since.

The Coronation Service is a very long one with many ceremonies in it, most of which have been in use since the time of our Anglo-Saxon and Danish monarchs; it lasts for several hours. Several of our kings were only children when they were crowned—Henry the Third, Edward the Third, Richard the Second, Henry the Sixth and Edward the Sixth were all under fourteen years old. The Coronation must have been a great strain for them all, and little Richard the Second, who was only nine, was carried out fainting at the end. In my copy of the Service it fills forty-seven pages.

Let us see now how our present king, George the Fifth, was crowned on the 22nd June, 1911.

The Archbishops and Bishops, the Dean of Westminster and the Abbey clergy and choir waited for the

King and Queen outside the Abbey. The clergy wore splendid Copes. The 122nd Psalm was sung as the procession entered the Abbey and passed up the nave to the "Theatre," a great platform with open sides erected in the Choir. The Bishops of Durham and Bath and Wells always have the right to stand on the right and left side of the king.

THE RECOGNITION.

Before the Service began the Archbishop of Canterbury and the State officials showed the King to the people at each side of the theatre—east, south, west and north—telling them that he was "the undoubted king of this realm" and asking whether they were willing to do homage to him. Over and over again the congregation shouted "God save King George!" and trumpets were blown.

After the Dean of Westminster had placed the Communion Vessels, the "Regalia," and the Bible upon the High Altar, two Bishops sang the Litany. This was followed by a special Introit to the Communion Service: "Let my prayer come up into Thy presence as the incense, and let the lifting up of my hands be as an evening sacrifice."

There was a special Collect, Epistle and Gospel and a short sermon after the Creed, and then came the Coronation ceremonies.

THE OATH.

The king has duties to his subjects just as much as they have to him. Before he was crowned, King George had to take a most solemn oath that he would fulfil those duties. The Archbishop asked him whether he would swear to govern according to the laws of the land, showing both justice and mercy, and whether he would do all in his power to maintain the Protestant Reformed Religion and the Church of England, preserving all the rights of the Bishops, Clergy and people. King George answered that he would. Kneeling down

before the Altar with his hand on the Gospel in the Bible, he said, " The things which I have here before promised, I will perform and keep. So help me God," and kissed the Book.

THE ANOINTING.

After the hymn " Come, Holy Ghost, our souls inspire," the Archbishop consecrated oil in a vessel called the " Ampulla," which has been used at every Coronation since that of Henry the Fourth. It is made of gold and shaped like a dove with its wings outstretched; there is a spoon for taking out the oil. The Archbishop said a prayer of consecration and laid his hand upon the Ampulla.

While the choir sang the Coronation anthem (1 Kings i. 39, 40) in which King Solomon's anointing is described, King George took off the crimson robe he was wearing and sat down in a very famous chair, which was made by " Master Walter " for the Coronation of Edward the First in 1274. Under the seat there is a stone which used to be in Scone Abbey in Scotland. An old legend about it says that it was the stone used by Jacob for a pillow when he saw the vision of angels on the ladder (Genesis xxviii. 10—18), and another story is that S. Columba laid his head upon it when he came from Ireland to Scotland in 565 A.D.

The Archbishop signed King George with the holy oil in the form of a cross upon his head and breast and upon both hands, and gave him a solemn blessing. Four Knights of the Garter held a cloth-of-gold pall over him during this ceremony.

When Henry the Third, who was only nine, was anointed, he asked one of the Bishops what it meant. The Bishop told him it was a sign of the Holy Spirit's special gifts for his royal duties.

THE VESTING.

The Dean of Westminster then put a white surplice on King George and the vestment, sometimes worn by a deacon at a solemn Celebration of the Holy Euchar-

ist, called a "tunicle." The king's heels were touched with the golden spurs of a Knight, and a sword was given to him by the Archbishops and Bishops, and girded on him by the Lord Chancellor, the Archbishop telling him the purposes for which he was to use it, amongst which were "to protect the holy Church of God" and "to help and defend widows and orphans." The king laid the sword on the Altar and when he had made an offering of a hundred shillings, it was carried before him during the rest of the Service.

Then the Dean put a Stole on the king—the vestment of a priest—and the "Royal Robe," a great square mantle of cloth-of-gold, answering to the Cope a Bishop wears. These Church vestments are used in just the same way when the Sovereign is a woman; they were all put upon Queen Victoria when she was crowned.

The Archbishop next put an Orb with a Cross upon it into the king's hands and told him to "remember that the whole world is subject to the Power and Empire of Christ our Redeemer." A royal ring, "the ensign of kingly dignity and of defence of the Catholic Faith" was then put upon the fourth finger of his right hand.

Two Sceptres, one of which had a Cross at the end and the other a dove, were brought by the Dean to the Archbishop, but before they were given to the king, the Lord of the Manor of Worksop had the ancient right to present a Glove to him which was put on his right hand, into which the Archbishop then put the Sceptre with the Cross, saying, "Receive the Royal Sceptre, the ensign of kingly power and justice." The Sceptre with the dove, the "sign of equity and mercy," was placed in his left hand with a special prayer and exhortation.

THE CORONATION.

King George had been hallowed and consecrated in every possible way and the great moment of his

Coronation had come. He sat down upon the old chair—it is called "King Edward's Chair"—and the Archbishop went to the Altar. Taking the Crown in his hands he laid it on the Altar and prayed that God would "bless and sanctify this Thy servant GEORGE our King; and as Thou dost this day set a Crown of pure gold upon his head, so enrich his royal heart with Thine abundant grace and crown him with all princely virtues, through the King eternal, Jesus Christ our Lord."

The king bowed his head; the Archbishops, the Bishops and the Dean of Westminster came to him from the Altar, and the Archbishop reverently placed the Crown upon his head.

As he did so, the people shouted repeatedly "God save the King! God save the King!"; the peers put on their coronets; the trumpets sounded and a signal was sent to the Tower of London to fire the great guns there.

THE PRESENTATION OF THE SCRIPTURES.

"Our gracious King," the Archbishop said, giving the Holy Bible into his hands, "we present you with this Book, the most valuable thing that this world affords. Here is wisdom; this is the royal Law; these are the lively oracles of God."

This is the only ceremony that has been added to the ancient Coronation Service since the Reformation. The Bible was first given to the ten-year old Edward the Sixth when he was crowned by his godfather, Archbishop Cranmer.

A new Bible is now provided for every Coronation, but before the time of printing, Latin manuscripts were used. The very ancient manuscript used when Athelstan and the other Saxon kings were crowned is now in the British Museum, and so is the one on which all the kings from Henry the First to Henry the Eighth swore their Coronation Oaths.

THE ENTHRONEMENT.

When the newly-crowned king had received the most solemn blessing of the Church in which the Archbishop of York and the other Bishops joined, he was led to his throne and placed upon it by the Bishops and Peers, the Archbishop telling him to "Stand firm and hold fast from henceforth the seat and state of royal and imperial dignity, which is this day delivered unto you, in the Name and by the authority of Almighty God, and by the hands of us the Bishops and servants of God, though unworthy."

THE HOMAGE.

The Bishops all knelt down and swore to be faithful and true to King George and his heirs, the Archbishop of Canterbury kissing him on his left cheek. Then the Royal Princes, beginning with the Prince of Wales, swore to become his "liege man of life and limb and of earthly worship; and faith and truth I will bear unto you, to live and die, against all manner of folk. So help me God." The Peers took the same Oath, one Duke, Marquis, Earl, Viscount, and Baron, kissing the king in the name of each rank. While the homage was being given the choir sang another anthem from the 33rd Psalm.

Once more the drums and trumpets sounded and the people shouted :—

"God save King George.
Long live King George.
May the king live for ever."

King George the Fifth's Coronation was complete—that solemn and awful Service he can never go through again—and we know how faithfully he has carried out all he promised us then and how truly he possesses the hearts of his loyal subjects.

CORONATION OF THE QUEEN.

Queen Mary was next crowned by the Archbishop of York. Four peeresses held the golden pall over her

while she knelt before the Altar. The Archbishop poured holy oil on her head and put a royal ring on her finger. Then he reverently placed the Queen's Crown upon her head, saying, "Receive the Crown of glory, honour and joy." Two Sceptres were put into her hands with the prayer to God to "grant unto this Thy servant MARY our Queen, that by the powerful and mild influence of her piety and virtue, she may adorn the high dignity which she hath obtained."

THE COMMUNION SERVICE.

The Coronation ceremonies being finished, the Archbishop of Canterbury went on with the Holy Eucharist. Who do you think was his server and brought the Bread and Wine to him for the Holy Sacrament? King George himself! He had just been placed in the very highest position that any man can hold in this world, but his first act was to take off his Crown and reverently take his share in the highest act of worship that can be offered on earth to a greater King than he is—the King of kings Himself. Neither he nor the Queen put on their Crowns again until they had received the Holy Sacrament. When George the Third was crowned, he asked the Archbishop whether he ought not to take off his Crown to receive his Communion. When the Archbishop answered that there was no rule, the king took it off, saying "There *should* be one."

At the Offertory both King George and Queen Mary offered wedges of solid gold and rich Altar Cloths. There was a beautiful "Special Preface" before the Sanctus which thanked God, not for giving his subjects to the king but for giving the king to his subjects. There was no other change in the Service. When the Blessing had been given the Te Deum was sung.

On each side of the High Altar in the Abbey there is a small door. They lead into the Chapel behind the Altar in the middle of which is the tomb of Edward

the Confessor. For many long centuries it was one of the greatest pilgrimage shrines in England and is still visited by many pilgrims, both English Catholics and Roman Catholics, on October the 13th, S. Edward the Confessor's Day.

King George passed through one of these doors and Queen Mary through the other, carrying their Sceptres, and followed by lords carrying the rest of the regalia. They were laid upon the Altar in that famous Chapel and the King's Royal Robe of State was changed for a mantle of purple velvet. Then, the King carrying the Sceptre with the Cross, and the Orb, and the Queen her two Sceptres, they went back into the choir and down the Abbey nave, to be greeted by the cheers and shouts of their faithful people in the packed streets outside.

Whenever English Churchpeople since that day have met for Mattins and Evensong, or to say the Litany, and most of all when they have gathered together at the Holy Eucharist, they have prayed that the blessing of God may rest upon the king and queen which they received when they were crowned at that great Communion Service seventeen years ago.

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